

103k

FAIR WARNINGS
TO A
Careless World,
OR, THE
Serious Practice of Religion
RECOMMENDED
BY THE
Admonitions of Dying Men,
AND THE
Sentiments of all People in their most
serious Hours: And other Testimonies of an
extraordinary Nature.

By JOSIAH WOODWARD, D.D.

To which is added,
Serious ADVICE to a Sick Person by
Archbishop Tillotson.

AS ALSO,
A Prospect of DEATH: A Pindarique Essay.
With suitable CUTS.

Recommended as proper to be given at Funerals.

L O N D O N,

Printed by J. D. for Brabazon Aylmer Sen^r & Jun^r
at the Three Pigeons in Cornhill. 1707.

FAIR WARNING
TO A
Careless Reader

OF THE
Society of Friends of Religion
RECOMMENDED



30c

TO THE
Most Reverend

Father in God,

THOMAS

By Divine Providence

Lord Arch-Bishop of *CANTERBURY*,

Primate of all *ENGLAND*, &c.

May it please your Grace.

IT being very obvious and
very grievous to observe,
how unhappily the genuine Vi-
gor of our *Holy Religion* hath
decay'd by the intemperate *Af-*
fections and *Passions* of those that

A 1

have

The Dedication.

have professed it; no Remedy seem'd more likely to Cure both these *Distempers*; and to retrieve the *Primitive Constitution* and *Power* of the Christian Religion, which has layn too long in a *Languishing State*, than that which is here humbly endeavoured: Which is, to bring all Persons to consider what sentiments they will e're long be of, in their dying Hours; in which every one that dies in his senses laments all the *foolish Extravagancies* of his past Life, and wishes in the bitterness of his Soul, that he had more heartily and more steddily regarded the *Fundamental* and *Practical* parts of Religion; of which the following Treatise gives many moving Instances. And presuming, My Lord, that an Endeavour of this

The Dedication.

dy
oth
eve
ow-
on,
n a
hat
ea-
all
nti-
of,
ich
ses
va-
and
his
tily
the
s of
ow-
ov-
ing,
of
this

this Nature would not be un-
acceptable to your *Grace*, I hum-
bly crave Leave to present it
to your Hands, in Testimony
of the *Duty* and *Respects* of

Your Grace's

Most Obedient

Humble Servant,

Josiah Woodward.

in 1794 would not be up-
ceptible to your favor I think
it more proper to direct
your letter to I think

to the
of the
of the

of the
of the
of the

of the
of the
of the

of the
of the
of the

of the
of the
of the

of the
of the
of the

of the
of the
of the

ad
E
th
w
M
R
ye
th
th
is
th
in
ba
of
til
pa
ov
R

PREFACE.

THAT there will be to all Men a Future State of Recompence, according to their manner of Life on Earth, is as true as that God is Just, that is, as sure as there is a God: For we do not see such Justice done upon all Men in this World, as demonstrates the Righteousness of the Governour of it; Jer. 12. 1, 2 yea, The Case of all that Glorious Army of Martyrs who have offered up Psal. 73. 3 their Lives in Obedience to God, which is the highest expression of their Duty that Men can give, admits no Recompence in this Life; and that one Instance of barbarous Herod striking off the Head of that incomparable Man John the Baptist to gratify a wanton Girl, and to Mat. 14. 11 pay her for a Dance; were enough to overturn not only the Morals but the Reason of Men; were there not a Day Ab. 17. 13

appointed, and a proper Judge named, when, and by whom, God will Judge the World in Righteousness; when every one's Cause shall be called over again, and shall be fully heard and perfectly adjusted.

And how can it be thought unreasonable, that these Future Rewards and Punishments should be everlasting? Since in these, God will shew his Glorious Attributes of Justice and Mercy in their Perfection: And should he punish less than infinitely, how could it be like an Infinite Being, or suitable to the Nature and Desert of a Course of Offences committed with Contumacy against Infinite Authority and Power, and in Contempt of Infinite Wisdom and Goodness? Especially considering, that God will then Shew his Wrath, and make his Power known upon the Vessels of Wrath fitted for Destruction: As well as make known the Riches of his Glory on the Vessels of Mercy, which he afore prepares unto Glory,

Rom. 9. 22, 23

The wisest Governments upon Earth decree Capital Punishments and heavy Attaindures to such as speak but a few treasonable Words against an Earthly Prince or State: And will it not follow with greater

greater force of Reason and Equity, That he who lives all his Life long in Rebellion against the Infinite Creator and Sovereign of all Things Visible and Invisible, in Compliance and Confederacy with his most rancorous Enemies, justly deserves Eternal Punishment? Especially considering, that this Infinitely Great and Good God offered up his only Son as a Sacrifice of Expiation for these ungrateful Rebels; and by his Ambassadors often importuned a Peace with these haughty Traitors; to the end that they might not only have shunned a Miserable, but have enjoyed a Blessed Eternity.

But to shut up all further Disputes about this matter, the Oracles of God, which cannot deceive us, have positively declared; That the Wicked shall go away into Everlasting Punishment, Matt. 25. 46. and the Righteous into Life Eternal.

Seeing then, that these Endless Retributions are the certain Consequences of our good or bad Lives on Earth; How stupid and self-negligent are we, if we do not keep them always in Mind, and make them our chief Concern, during the little time we have to transact an Affair of such infinite Importance?

The

The Holy Patriarchs are described as those who lived like Strangers and Pilgrims upon Earth, having their Minds and Hearts fixed on their Heavenly Country; And therefore to their infinite Honour and Happiness, God was not ashamed to be called their God. And the Primitive Christians having tasted the First Fruits of the Spirit, longed and groaned after the Perfection of that glorious State of Redemption and Adoption which is laid up for them in Heaven. And a late Reverend Divine of ours, when he had occasion to speak of Heaven or Hell in his Preaching: used to say, Yonder Glory, and Yonder Flames, as it were pointing to things in Sight, and at a very little Distance.

Heb. 11. 16.
Rom. 8. 23.
Dr. H.

But where these Infinite Things are but seldom and but slightly thought of, and then rather as disputable Notions than as certain over-ruling Maxims; these Persons have no Principles nor Power to be good. For nothing can duly curb and quash the Temptations of things seen, but such a Faith as is the Evidence of greater Things not seen: And where the Objects of the Christian Faith appear as Evident as those of Carnality and Sense; How easily will the super-excellent

lent Glory above weigh down and overpower the Allurements of the little empty things below? This made the Apostles of our Lord despise both the Offers and Threatnings of their Enemies: ^{Heb. 11. per totum.} Whilst we look not (saith one of them) at the Things which are seen, but at the Things which are not seen; For the Things which are seen are Temporal, but the Things which are not seen are Eternal. ^{2 Cor. 4. 18.}

The Christian Religion cannot be said to take due Place in Men, nor will such as bear the Name of Christians do just Honour to their Divine Religion, till these Powers of the World to come have a due Influence upon their Hearts and Lives. And then indeed Christians will appear like themselves, and will shine as Lights set up in a dark World; and then will the Foreign and Domestic Infidels be covered with shame, and be likely to flock in unto them, as Doves to their Windows.

It is for this Reason that the Prince of Darkness plies all his Engines to extinguish the Sentiments of a Life to come, because these sap the very Foundations of his dark Kingdom, and effectually

Equally countermines his devices against the Salvation of Men.

And for the same Reason will all that love God and the Souls of Men do all they can to awaken Men to look beyond the fleeting spaces of Days and Hours, to take a View of an unmeasurable Eternity; towards which every Moment they live pushes them on.

It is for this End, that the following Examples are offered to the Consideration of vain and unthinking People, in order to demonstrate to them; That the Wisest and Best of Men, of all Conditions, in all Ages, have strictly observed the Rules of Religion and Virtue: And that the Vainest and Worst of Men have wished at last with sorrow, that they had done so.

You will here see Kings and Emperors casting down their Crowns before the Throne of the All-governing God; and Philosophers and States-Men bowing at his Footstool.

Yea, you will here see both Christians and Heathens, Jews and Turks; and in short Men of all Sorts and Sects of Religion, yea, and such as in their Phrensy owned no Religion at all, brought at last to a most serious Confession of this

this Great Truth, by the mere Force and Power of it; namely, That upon Experience they have found, that whatsoever vain Thoughts of Religion Men may entertain in the Heat of their Youth, and in the Fury of their Lusts; They sooner or later feel the Testimony which God has given to it in their own Breasts; which will one day make them serious, either by the unconceivable Peace and Joy of a good Conscience; or the unutterable Terrors, Pangs and Agonies of a bad one.

The Reader is desired to take notice, that many of the following Instances, and some Expressions, are taken out of a little Tract which bears the Name of Mr. D. Lloyd; but there being no Method and many Mistakes in that Treatise, it cannot be thought other than a rough Draught, published without the Consent or Over-sight of the Author, or perhaps after his Death.

I have done what I could to examine the Accounts here given from their Original Authors, but wanting several such as were fit to have been consulted, I humbly entreat the Reader to impart such Corrections and Additions as he shall perceive

ceive necessary to make the Account more perfect, assuring him of a thankful Acceptance.

It is likewise proper to premise, that no just Order, in point of Time or the Quality of Persons, could be observed in the Historical part of this Account, for that the likeness or Antithesis, the Causes or the Consequences of some Passages, have reasonably drawn them together; where the Facts were of very distant Times, and the Persons of different Quality.

The whole Design of this Publication is to stop the Mouths of such as deny or blaspheme the Great and Righteous GOD, or scoff at our most excellent Religion, or only take up the Form without the Power of it. Hoping withal that it may properly tend to take off unnecessary Disputes and Heats about the circumstances of Religion, by drawing the chief Warmth of Mens Hearts to a Zeal for the Substance, Life and Practice of it.

It may also be of Use to remark, that as the first Edition of the Book before mentioned came out in the Time of the dreadful Pestilence 1665. to awaken the Consciences of all that saw the dismal Destruction made thereby, and by the the Consuming

ming Fire and Sword that followed it, to the Fear of God: And as it was published a second time in the Year 1682, when a too general Unconcern for the Truth and Practice of the Reformed Religion, was like to have introduced the intolerable Calamity of Popery among us, which is to be dreaded, not only as the worst of Religions, but as the forest of Plagues: So is the following Treatise now sent abroad in a Time when a great Part of Christendom is made a horrible Scene of Blood and Desolation; and may serve to give particular Warning to the People of this Nation to cease their Impieties and compose their Divisions, lest the Dregs of the Bloody-Cup be brought at last to their Lips.

O! may all that offend a Just and Holy God, Repent and Reform without delay, and become duely and timely serious in matters of Infinite Importance: Taking warning by the Admonitions and Examples of such as have gone before them into an Eternal State, lest they themselves be made awakening Examples to others.

THE

The Preface

The CONTENTS.

CHAP. I. The Force of *dying Mens Words*. A Copy of a Letter written by the *Earl of Marlborough* a little before his Death, 1695. with Remarks upon it.

Chap. II. The Sentiments of those who lived before the *Flood* concerning *Religion*, as also of those who lived in the early Times after it.

Chap. III. Instances of the deep Impressions of *Religion* upon Men that have been esteemed for their *Wisdom* and *Learning* in ancient Times, and of the old *Philosophers* and Others.

Chap. IV. The Sentiments of *Mighty Emperors, Kings, Princes, and Great Generals*, concerning *Religion* and a *Future-State*.

Chap. V. The Serious Thoughts of Persons of *Quality* and *Character*; and of *States-Men* and great *Scholars*, on the same Subject.

Chap. VI. Extraordinary Events demonstrating the *Providence* of God, and the *Future State* of Men.

Chap. VII. The Conclusion.

To which is added, serious Advice to a Sick Person by Arch-Bishop *Tillotson*. --- A Prospect of Death: A Pindarique Essay.

FAIR

FAIR WARNINGS

T O A

Careless World.

CHAP I.

The Force of Dying Mens Words :

*A Copy of a Letter written by the
late Earl of Marlborough a
little before his Death ; with Re-
marks upon it.*

THE Royal Preacher observes,
That the Words of the Wise are Eccl. 12. 11
as Goads and as Nails fasten-
ed by the Masters of the Assem-
blies, which are given out from one Shep-
herd. Which probably alludes, says one,
to the long Staves with a small Nail at the
end of them, with which the Overseers
of the Assemblies for Publick Worship
B among

among the *Jews* used to prick such as slept or were disorderly : and shews us, that the Words of *Wise* and *Serious* Men have a *moving* and *piercing* Power in them, to awaken the *Negligent* and restrain the *Dissolute*.

And surely if ever Men are *Wise* and *Serious*, and their Words *piercing* ; it is when they sensibly approach towards the *Gates of Death* : when standing on the Brink of the *neighbouring Eternity* ; and being almost loosed from the Body, and therefore *negligent* of this World, and *intent* upon the other ; and feeling as it were some *Flashes* either of the Glory or *Flames* of the State into which they are stepping ; They turn back and call with Earnestness to those that are following them to their *long Home*, to take good Heed to their Steps, lest by their taking wrong Courses, they come to a *fearful* and *miserable End*.

And as these *Goads* for the Jewish Assemblies were given out from One Shepherd, the High-Priest : So are the *Words of the Wise* given them by the *Chief Shepherd*, the Lord *Jesus Christ*, in whom are hidden all the *Treasures of Wisdom and Knowledge*. And may it please Him, whose *Grace* is sufficient for all
our

our Wants, to grant such *Force* and *Efficacy* to all that is here laid before Men, that they may hereby become *Wise unto Salvation*; to the Glory of his Holy Name. *Amen.*

It may not be improper to usher in the following Account with the *Copy* of a very serious Letter written by the Right Honourable *James, Earl of Marlborough*, a little before his Death in the Battle at Sea on the Coast of *Holland*, A. D. 1665.

It was directed to the *Right Honourable Sr. Hugh Pollard, Comptroler of His Majesty's Household.*

S I R,

I Believe the Goodness of your Nature, and the Friendship you have always born me, will receive with Kindness the last Office of your Friend. I am in Health enough of Body, and (through the Mercy of God in Jesus Christ) well disposed in Mind. This I premise, that you may be satisfied that what I write proceeds not from any *phantastick Terror* of Mind, but from a *sober Resolution* of what concerns my self, and earnest Desire to do you more Good after my Death;

B 2

that

‘ than mine Example (God of his Mer-
‘ cy pardon the Badness of it) in my
‘ Life-time may do you Harm. I will
‘ not speak ought of the *Vanity* of this
‘ World; your own Age and Experience
‘ will save that Labour: But there is a
‘ certain Thing that goeth up and down
‘ the World, called *Religion*, dressed and
‘ pretended *phantaastically*, and to Pur-
‘ poses bad enough, which yet by such
‘ evil Dealing loseth not its *Being*: The
‘ Great Good God hath not left it with-
‘ out a Witness, more or less, sooner
‘ or later, in every Man’s *Bosom*, to di-
‘ rect us in the Pursuit of it; and for
‘ the avoiding of those inextricable Dis-
‘ quisitions and Entanglements our own
‘ frail Reason would perplex us withal,
‘ God in his infinite Mercy hath given
‘ us his *Holy Word*; in which, as there
‘ are many things *hard to be understood*,
‘ so there is enough *plain and easie*, to
‘ quiet our Minds, and direct us con-
‘ cerning our future Being. I confess to
‘ God and you, I have been a great
‘ Neglector, and, I fear, a Despiser of it:
‘ God of his infinite Mercy pardon me
‘ the dreadful Fault. But when I retired
‘ my self from the Noise and deceitful
‘ Vanity of the World, I found no true
Comfort

Comfort in any other Resolution, than
what I had from thence: I commend
from the Bottom of my Heart the same
to your (I hope) happy Use. Dear
Sir *Hugh*, let us be more generous than
to believe we die as the *Beasts that pe-*
rish; but with a *Christian, Manly, Brave*
Resolution, look to what is *eternal*. I
will not trouble you farther. The on-
ly great God, and Holy God, *Father,*
Son, and Holy Ghost, direct you to an
happy End of your Life, and send us
a joyful Resurrection.

So prays

Your true Friend

Old James,
near the Coast
of Holland &c.
April 24. 1665.

Marlborough.

I beseech you commend my Love
to all mine Acquaintance; particu-
larly, I pray you that my Cousin *Glas-*
cock may have a Sight of this Letter,
and as many Friends besides as you
will, or any else that desire it.

I pray grant this my Request.

This Letter, tho' very weighty in the *Matter* of it, and very serious in the *Phrase* and *Expression*, yet is most remarkable for the *Time* in which it was written; namely, but a few Days before the *Soul* of this *Noble Lord* departed into the *Invisible State*. He now saw the *Infinite Worth* of Religion, and the *pernicious Folly* of offending God; And he kindly imparts these *Sentiments* to those *Friends* of his, for whose *Eternal Welfare* he had Reason to be particularly concerned.

His Lordship confesses that he had tasted too freely of the *Carnal Indulgences* which unhappily prevailed in those *loose Times*: But now, recollecting himself, and duly considering that a vicious Life gives a Man no *true satisfaction* in the Enjoyment, and nothing but *Shame* and *Regret* in the Review; whereas true Piety affords a *noble Pleasure* in the Way, and *great Peace* in the End: He came to the following wise and solid *Conclusions*.

I. That altho' *Religion* may be *controverted* in some Points of little Importance, and may be *counterfeited* in its admirable Operations for *base Ends*:

Yet

Yet it is no Phantastic *Notion* or crafty *Pretence*, but a most Excellent *endowment*, of Divine *Original*, and supernatural *Power*; and absolutely necessary to the present *Peace* and everlasting *Happiness* of Man.

II. That every One hath a sufficient Testimony of the Truth of the great *Doctrines* of Religion within his own *Breast*, in that his own Mind prejudices and threatens him when he trespasses against them, as it also *cheers* and *caresses* him when he lives according to them: And that it is too *base* and *degrading* a Thought, to imagine that this *Heaven-born Power* within us shall perish at our Death, as the *Beasts* do.

III. That every Man's Experience shews him the *Vanity* of this present World, and of all things therein: And that nothing here rightly *suiteth* or fully *satisfieth* the spiritual and capacious Soul of Man. And his *Lordship* for his own part solemnly professeth, that the only true Comfort he ever found, was in *religious Meditations* and *Actions*; when he retired himself from the *Noise* and *Vanity* of the World, and gave his Soul the free enjoyment of *Superior Delights*.

IV.

IV. That a Man never acts with so true a *Bravery* and *Magnanimity*, worthy of his *Reason* and *Spiritual Nature*, as when he comes to a solid and prudent Resolution to take off his *Mind* and *Heart* from *Earthly Things*, which are but *momentary*, and to place them on *Heavenly Things*, which are *Eternal*.

V. That sundry *supernatural Impulses* on the Souls of Men, sometimes by *suggestions* relating to the *Good* or *Evil* Conduct of their Lives; and at other times by *Impressions* fore-shewing the *punctual Time* of their *Deaths*, as in the Case of this Noble Lord, are another Argument of the Agency of *Invisible Beings* on our Minds, and of our being *capable* of a more free and intimate Conversation with them in a state of separation from our Bodies at *Death*, and in the *spiritual state* of our Bodies after the *Resurrection*.

VI. That to free us from those perplexing *Doubts* and endless *Disputes* about these things, which we should be apt to fall into, if we had no better Light than that of our *impaired Reason*; it hath pleased God to give us the sure *Directions* of his *Holy Oracles*, delivered by
Men

Men inspired by his *Holy Spirit* ; whose Divine Inspiration was attested by *Miracles* of Infinite Power and Goodness, and by the Spirit of *Prophecy*, and by God's giving the most astonishing Success to a Doctrine directly contrary to the Laws, Customs and Learning both of *Jews* and *Gentiles*, and to the carnal Lusts and Interests of all Men. And this was brought to pass without any outward Force, or any carnal Policy or Motive ; yea, without Humane Oratory or Sophistry ; merely by the plain Instructions, powerful Arguments, holy Lives, and attesting Deaths of the first Promulgers of it.

VII. That one of the truest acts of *Friendship* that one Man can shew to another, is to further his Progress in the ways of *Virtue* and *Religion* ; and to assist him in his return from the contrary Follies and Dangers : in order to procure, as his Lordship says, a happy end of this Life, and the Joys of a blessed Resurrection.

VIII. That such as would acquit themselves well in these grand Concerns, must exert a vigorous Faith and Trust in the holy Trinity ; the Name in which we are Baptized and Bless'd by Divine
Autho-

Authority: And therefore a solemn *Doxology* to this Holy *Triune God* concludes this important Letter.

Thus this *Noble Lord*, looking through and beyond all that is in this World, and finding nothing here that would stay by him, or stand him in stead in the *Future-State*, but Grace, Virtue, and true Goodness; he came up to these excellent *Conclusions*, which he thought the great Interest of a *Careless World* to know and consider: The rather, because all Men come to these Sentiments at last, and therefore ought in Prudence to embrace them from the beginning.

Ah! Why will any Rational Man live in those Practices in which no Rational Man dares die? If vicious Courses are *pernicious*, and must of necessity be *discarded*, why does any one that can discern betwixt *Good* and *Evil* enter upon them? Since no Person that could be counted truly *sensible* hath, ever since the World began, indulged his sinful Lusts in any part of his Life, but he did as certainly condemn himself sometime or other for so doing; Why, ah! why does any one in his

Wits

Wits open a Passage to horrible *Regrets* and *Eternal Damages*? To this we have nothing to reply, but that *Sin* is *Folly*, and doth *infatuate* as dangerously as it doth *defile*; and that most People are so unhappy as to set their *Lust* and *Phansy* at their *Right Hand*, and their *Faith* and *Reason* at their *Left*: Otherwise *Religion*, the best and brightest *Jewel* in the World, could not be trampled under feet; nor *Sin*, the most *monstrous* and *pernicious Evil*, be put into the Bosom.

It is very sad that any should yet remain unconvinced of the Desirableness of the *Christian Religion*, after the Demonstration of the *Truth* and *Excellency* of it by those Ancient and learned Fathers, *Justin Martyr*, *Clemens Alexandrinus*, *Origen*, and *Tertullian*; and the no less nervous than *polite Labours* of *Minutius Felix*, *Arnobius*, and *Lactantius*; together with the late convincing Discourses of *Ludovicus Vives*, the Lord *Du Plessis*, *Grotius*, *Amyraldus*, *Hammond*, and *Stillingfleet*; or that any should yet remain obstinate in sinful Ways, notwithstanding the **LOUD WARNINGS** of such a *Cloud*, or rather

ther such a *World* of *Witnesses*, who have cautioned them against it from their own woful Experience.

Of the *Thousands* whose Deaths we have seen or heard of, What one Person ever recommended a debauched Life to Posterity? Or who ever repented of a pious Life in his last Moments? It is therefore most astonishing, that after the Experience of all Men that went before us, any Man should be able so far to suppress his Reason, as to fall into that Snare and Pit of Licentiousness which all Men before him warned him of. What Advantage have we of living after others, and observing in their History, that however they lived, they died piously, if we become Histories our selves, and give others Occasion to say the same things of us that we did of our Forefathers: All Mis-carriages in Arts and Sciences, in War and Peace, in Laws and Government, found by Experience inconvenient, we have cast off, retaining only those of *Life* and *Manners*. What is more an Argument for or against any thing, than Experience? And
what

what Experience can be in this World more than that of Mens whole Lives? And what Declaration can there be more solemn than that of Dying Men? Souls even almost separate, just freeing themselves from the Burden of the Body, and inlightned with the approaches of God. An holy Desire of a religious Death, is not the Pang, the Humour, the Fancy, the Fear of some Men, but the serious Wish of all; many having *lived* wickedly, very few, in their Senses, *died* so.

CHAP.

C H A P. II.

The Sentiments of Those who lived before the Flood of Noah, concerning Religion: as also of some who lived in the earliest Times after it.

THO' the Times before the *Deluge* are usually called the *Dark State* of the World, because we have no Account of them but what we find in the first *Six Chapters* of *Genesis*: Yet it will be useful to look into them to see what Thoughts they had of *Sinning* against God, who had the first Experience of the *Sorrows* and *Miseries* of it.

And here we find the *Two first Parents* of Mankind created by God in a State of great *Excellency* and universal *Comfort*; their Condition was *Happy*, yea, *Heavenly*, whilst *Innocent*: but they were no sooner seduced by the Devil into *Rebellion* against their most *bountiful Creator*, but they sunk immediately into a very miserable Condition, being

being over-whelmed with *Shame*, pierced thorow with the *Terrors* of their own Mind, and almost distracted with the fearful Expectation of *Divine Vengeance*. A sure *Demonstration* to all succeeding Sinners of what they will reap from their Sinful Ways, notwithstanding the *delusive Fancies* that the Devil puts into their Heads about it, as he did to our First Parents, *Te shall not die: Te shall be as Gods*. But he was a *Liar* from the Beginning.

If there be such a *Book* as is much talked of among the *Jews*, called, *The Repentance of Adam*, it must needs be a very instructive one: For he of all Men best knew the vast Difference betwixt a *divine* and *blessed* State of *Innocency*, and a *degenerate accursed* State of *Pollution*; betwixt the *Smiles* and *Frowns* of *Almighty God* upon Men; and betwixt that *perfect State* of the Creatures in which they were made by God, and the Condition in which we now behold them, as *made subject to Vanity*. But, alas! *Adam* himself could not have summed up the full Damages that Sin brought upon Men, because they are infinite.

To

To make the best amends he could for this, the *Jews* tell us, that *Adam* left *Seven Rules* of Religion to his Posterity; the same which *Noah* handed afterwards to future Ages, with this memorable Admonition, viz. *That no Man would ever venture upon Sin, if he could see it from the Beginning to the End.* The Second Man that entred into the World was *Cain*: of whom the Jewish Talmudist *Ruzzia* affirms, that he challenged his Brother into the Field upon their Dispute about a Future State of Retribution. And perhaps some may think this their Difference of Sentiment suggested to us from the Holy Scripture, which says, that *Abel* was influenced by a Principle of *Faith* which *Cain* was not, and therefore found a more gracious Acceptance with God. *By Faith Abel offered unto God a more excellent Sacrifice than Cain,* (Heb. 11. 4.) which so enraged this *envious* Man that he sacrifices his Brother to his passionate Resentments, giving the first Instance of *Man's Mortality*. And now, what a poor terrified Vagrant did *Cain* become from this Moment? living all his Days, as the most jolly Sinners inwardly do, in a perpetual Bondage for Fear of Death. He
that

that had killed near half the World at one Blow, was not able to kill his own Conscience: but found in it a *Worm that would never die*. And it is thought by many *Learned Men* that the *Mark* * *Signum erat* which God put upon Him, was a *continual Trembling* in a most frightful Manner; by which all that met him were rather struck with *Amazement* at his miserable Condition, than mov'd to avenge his *Brother's Blood* upon him. *Mania, vel tremor horribilis membrorum omnium, precipue Capitis, cum Vultus Constermatione:*

We find after this, That *Lamech* had no sooner committed the Sin of *Cain* (whether upon *Cain's* own Person, or upon some other, cannot, and need not be decided) but he lived all his Days under the Fear of his Punishment; for we read that *Lamech* said to his Wives *Adah and Zillah, Hear my Voice, ye Wives of Lamech, hearken to my Speech; for I have slain a Man to my Wounding, and a Young-man to my Hurt: if Cain* *ut Patres communiter sentiunt. Bonfrenius in locum.*

shall be avenged sevenfold, truly Lamech shall be avenged seventy times sevenfold. Inasmuch that Men convinced by these Instances of the Power of a natural Conscience began then, as it followeth in the Text, *to call on the Name of the Lord; Verse 36.* So I understand the Word with *Josephus Archaio*, the best

Antiquary in this Case. R. *Eliezer* in *Maase-Berefithe* c. 22. *Cyril. orat. ad Jul. Epiph. 1.* against the *Targum* of *Jonathan*: The Account given of Idolatry by *Maimonides de cultu Stellarum*, and *Selden de Diis Syr.*

O how different were the *hurried* and *terrified* Lives of these two *Murderers*, from those of *Enoch* and *Noah*, Men who walked with God, and were uncorrupted by the *common Wickedness* of the World! And therefore God took his *Servant Enoch* to himself by a glorious *Translation* to Heaven, without passing thorow the *Gates of Death*: And he kept his *Servant Noah*, with his Family, in Safety in the *Ark*, whilst the Flood destroyed all the rest of that *ungodly World*.

And after the re-peopling of the World, we find two of the Sons of *Noah*, *Shem* and *Japheth*, observing the Laws of God, and entailing Blessings on their Posterity, whilst prophane *Ham*, the Father of *Canaan* and his *Off-spring*, lay under heavy *Wrath* to many Generations, if not, as some think, to this Day; walking in the Steps of their Father's *Impiety*.

And

And if we further trace the Account of *Sacred History*, we find *Righteous Lot* blessed, prospered and protected every where; yea fetch'd by *holy Angels* out of the Reach of those *Flames* which descended from Heaven upon the other Inhabitants of *Sodom* and *Gomorrhah*, the Cry of whose Sins to Heaven had pulled down that extraordinary way of Destruction upon their Heads.

And if we peruse *common Histories*, we shall find the same Thread of *Divine Providence* usually bringing *wicked People* to *dreadful Ends*; or at best to bitter *Sorrow* and *Woundings* of Spirit, to prevent their Ruin in both Worlds. Insomuch that the doleful complaints of *David*, *Heman*, and *Asaph*, in the Book of *Psalms*, (which has been of old accounted a *Rich Treasury* of Devotion) are in Effect the Language of all People when they come to a just Sense of their Sins; who then cry out as they did:

“ My Soul is fore vexed: I am weary
“ of my Groaning: All the Night long I
“ make my Bed to swim, and I water my
“ Couch with my Tears: My Eyes are consumed
“ because of my Grief; how long shall I
“ take Counsel in my Soul, having Sorrow
“ in my Heart daily: My God, my God, why
“ hast

“hast thou forsaken me, why art thou so far
“from helping me, and from the Words of
“my roaring? Remember not the Sins of
“my Youth: look upon my Affliction, and
“my Pain, and forgive all my Sins. I
“had fainted unless I had believed the
“Goodness of the Lord in the Land of the
“Living. My Life is spent with Grief
“and my Tears with Sighing, my Strength
“faileth because of mine Iniquity, and my
“Bones are consumed; when I kept Silence
“my Bones waxed old through my Roar-
“ing all the Day long: for Day and Night
“thy Hand lay heavy upon me; I ac-
“knowledge my Sin unto thee: and
“mine Iniquity have I not hid. I said
“I will confess my Transgressions unto the
“Lord.—For this shall every one that is
“godly pray unto thee. Be not ye as the
“Horse and Mule that have no Understan-
“ding. Many Sorrows shall be to the
“Wicked. What Man is he that desires
“Life, and loveth many Days that he may
“see good? Depart from evil and do good.
“Thy Arrows stick fast in me, thy Hand
“presseth me sore: Neither is there any Rest
“in my Bones by Reason of my Sin. I have
“roared for the very Disquietness of my
“Heart. When thou with Rebukes dost
“chasten Man for Iniquity, thou makest his
Beauty

"Beauty to consume away. Surely every Man
"is Vanity. My Sin is ever before me. Make
"me to hear of Joy and Gladness, that the
"Bones which thou hast broken may rejoice.
"A broken and a contrite Heart, O Lord,
"thou wilt not despise. There were they in
"great Fear where no Fear was. Fearful-
"ness and Trembling are come upon me,
"and Horror hath overwhelm'd me; and
"I said, O that I had Wings like a Dove,
"for then would I flee away and be at rest.
"Mine Eyes fail while I wait upon my God.
"My Soul refused to be comforted. I re-
"membred God and was troubled: I com-
"plained and my Spirit was overwhelmed.
"My Soul is full of Trouble, and my Life
"draweth nigh to the Grave. I am affli-
"cted and ready to die from my Youth up;
"while I suffer thy Terrors I am distra-
"cted. All Men, I say, as well as these
in the *Psalms*, find first or last, that
though Sin hath but short Pleasures, yet
it hath a long Sting; that though Men
seem not to be able to live without the
Commission of it, yet they are not able
to live with the Thoughts of it when
committed. So that as when they have
done well, the Pain is short, but the
Pleasure lasting: so when they have done
ill, the Pleasure is short, and the Pain la-
sting.

sting. Sin and Sorrow are so tyed together by an *Adamantine Chain*; that the Temptation to Evil cannot please so much, as the Reflection upon it *torments*, when all the Enjoyment being spent in the acting of Sin, there is now nothing left but *naked Sin and Conscience*.

--- Tacitâ sudant Præcordia Culpâ, &c.

says *Juvenal*, a Heathen Poet, when he lashed the debauched Men of his times with his *Satyr*; telling them that their Crimes disturbed their Rest, and they had ever and anon *cold Sweats* at their very Hearts for fear of what was coming upon them. We must not think, said he, that those wicked People escape *Scot-free*, that are not punished by *humane Justice*; for their *Conscience* is a *continual Torture* to them, and has a *Whip* that cuts them to the quick, tho' it be hidden from the Eyes of others: So that no *Earthly Judge* can punish them so severely, as this *invisible Judge* within them does.

Mens diri
conscia facti,
&c.

But 'tis superfluous to discourse to Men out of *Books* concerning that which they feel more perfectly in their own *Breasts*; namely, That Men shall one Day *bitterly* lament the Sins which they now very *eagerly* pursue; and that Sin it self, the *τὸ δαιμόνιον* of the *moral Heathens*, carries

ries with it so much *Shame* and *Horror*, that those imagined *Furies* of the Heathen Poets, the *Alastores* and *Eumenides*, were but the Results of their own Thoughts, reflecting sharply upon them in the other World for their ill Conduct in this. The learned *Cicero* writes to *Piso* after this sort, and shews of what Importance it is to all Men to preserve a good *Conscience*, since there was so much Torture to be expected from a bad one.

We find indeed upon Experience, that this *Torture of the Mind* is one of the most intolerable Parts of *humane Sufferings*. There is an Effort usually made by the *Spirit* of Man against *common Ailes*; but when the *Spirit* it self is wounded, who can bear up? When the very *Spirit* sinks in the Breast of Man, what can succour him?

We find *Judas* and others so bereft of common *Reason* and *Prudence*, that they have sought Succour from *Death* for their burthened Minds: But this was their Madnels; since it cannot be imagined, that it will be easier with *depraved Minds* in the Place of *Torment*, than in the Place of *Redress*: or that the Case is not doubly miserable, where the

Scorchings of the *Flames* that cannot be *quenched*, are added to the *Gnawings* of the *Worm* that *never dies*.

One would therefore hope, that seeing there is so necessary a *Connection* of *Sorrow* and *Misery* to all wilful *Disobedience* against God, yea so much of this usually paid in Hand to the Sinner by his own *Conscious Mind*, that no more should need to be said to a Man in his *Wits*, to reclaim him from his sinful *Frolicks*, but this. Sir, A quiet *Mind* is the chief *Happiness*, and a *troubled one* the chief *Misery* of this World: you cannot *enjoy* the *Pleasure*, *Honour* or *Profit* you imagin follows your evil *Ways* with a *troubled Mind*; and yet no Man ever followed those *Courses*, without it: all the *Calamities* you meet with in doing well, are eased much by the *Comforts* of a *good Conscience*; And the *Spirit* of a *good Man* bears *his Infirmities*: but all the *Pleasures* we have in doing ill, will have no *Relish* or *Satisfaction*, when we lye under the *Terrors* of a bad one, *A wounded Spirit* who can bear? And without doubt a *serious Consideration* of these things is a good *Step* towards *Amendment* of *Life*. And may it please God to bring every one into whose
Hands

Hands this Treatise shall fall, to a serious Consideration of these important Things, of which he will have a more particular View in the next Chapter.

CHAP. III.

Instances of the deep Impressions of Religion upon Men that have been esteemed for Knowledge and Wisdom in their Times; And of the ancient Philosophers, and others.

LEst any one should think, that the deep Impressions of *Religion* and a *Future State* are only made upon ignorant People of *rude* and *weak* Minds, we will here consider *two* Instances of Men of the greatest Repute for *Wisdom* and *Knowledge* in their Times; and that we may be sure of the Matter of Fact, we will take these two first *Examples* out of the *Sacred Records*.

The First is that of *Balaam*, the most knowing Man in the East, esteemed as much in *Mejopotamia*, as *Trismegistus* in *Ægypt*,

Numb. 22. 6.

Egypt, or Zoroaster in Persia; that is, highly magnified, or rather indeed perfectly adored by the senseless People of those Times, as the idolizing Address of King Balak to him serves to demonstrate. I wot, said he to Balaam, That he whom thou blestest is blessed; and that he whom thou cursest is cursed. Yet this famous Conjuror, who wanted no Inclination to comply with the Demands of the King and Princes of Midian, was forced to bless the People of God whom he was called to curse, and to own that Religion which he was hired to despise: and tho' he was sure that he should disoblige and affront the King and his Princes by what he said, and lose the Honours and Riches which they offered, and he coveted; yet in the Presence of them all, he took up his Parable, and said, Balak the King of Moab hath brought me from Aram out of the Mountains of the East, saying, Curse me Jacob, and come despise Israel. How shall I curse whom God hath not cursed? or how shall I despise whom the Lord hath not despised? For from the Top of the Rocks I see him; who can count the Dust of Jacob, and the Number of the fourth Part of Israel? Let me die the Death of the Righteous, and my last End be like his. As much

as

as to say, *Religion* is the Wisdom and Happiness of Men: *These Men have the true Religion, and the true God is on their side: and 'tis beyond the Power of Men or Devils to make them miserable, whilst they maintain their Integrity.*

The second Instance is that of the most knowing Man in the World, *Solomon*, to whom God gave *Wisdom and Understanding exceeding much, and Largeness of Heart*, even as the Sand that is on the Sea-shore. And *Solomon's Wisdom excelled the Wisdom of all the Children of the East country, and all the Wisdom of Ægypt, for he was wiser than all Men; than Ethan the Ezrahite, and Heman, and Chalcol, and Darda the Son of Mahol, and his Fame was in all Nations round about, and he spake three thousand Proverbs, and his Songs were a thousand and five, and he spake of the Trees from the Cedar Trees that are in Lebanon, even to the Hysop that springeth out of the Wall; he spake also of Fowls, of Beasts, of creeping things, and of Fishes. And there came of all People of the Earth to hear the Wisdom of Solomon, from all the Kings of the Earth which had heard of his Wisdom.* This Prince being the most experienced for Enquiry, the most wise for Contrivance,

I Kin. 4. 29, &c.

vance, the most *wealthy* for compassing all the Satisfaction that can be had in the things of this World, after many Years sitting, (for he tells us in his Book of *Ecclesiastes*, which is his Book of Repentance, Chap. 2. Verse 1. *I said in my Heart, go to now, I will prove thee with Mirth, therefore enjoy Pleasure; therefore* Chap. 1. Verse 17. *I gave my Heart to know Wisdom, and to know Madness and Folly*) what there was in Learning, Holiness, Pleasure, Peace, Plenty, magnificent Entertainments, Foreign Supplies, Royal Visits, Noble Confederacies, Variety and Abundance of sumptuous Provisions and delicate Diet, stately Edifices, and rich Vine-yards, Orchards, Fish-ponds, and Woods, numerous Attendance, vast Treasures, of which he had the most *free, undisturbed, and unabated* Enjoyment; for he saith, he withheld *not his Heart from any Joy*; after several Years, not only *sensual* but *critical* Fruition, to find out, as he saith, *that Good which God hath given Men under the Sun*; after he had even tortured Nature to extract the most exquisite Spirits, and pure Quintessence, which the Varieties of the Creature, the *all* that is in the World, the Lust of the *Flesh, the Lust of the Eye,*
and

1 King. 4.
9, 10.

and the *Pride of Life* afford; at last pronounceth them all *Vanity* and *Vexation of Spirit*, and leaves this Instruction behind, for late Posterities, *Let us hear the Conclusion of the whole Matter, Fear God, and keep his Commandments: For this is the whole (Duty) of Man. For God will bring every Work into Judgment, with every secret thing, whether it be good, or whether it be evil,* O my Reader! Is it not cheaper believing this, than to lose a *brave Life*, wherein a Man cannot err twice in the sad Tryal; and at last with *Tears* and *Groans* own this Conclusion?

Eccles. 12.
13, 14.

Let us now come to such other Records as we have next the Scripture; waving the uncertain *Cabala*, and the *Fabulous Talmud* of the Jews, who bring all Men seriously to confess at last, that it had been their Interest to be good at first; in the famous Words of the Author of the Book of *Wisdom*, who represents them recanting thus "We *Wisd. 5. 4,*
"Fools counted their Life Madness, and 5, 6, 7.
"their End to be without Honour. How
"are they numbred among the Children
"of God, and their Lot is among the
"Saints? We wearied our selves in the
"ways of Wickedness and Destruction:
"What

"What hath Pride profited us? or
 "what good hath Riches with our Vau-
 "ting brought us? All these are past a-
 "way as the Shadow, and as a Post that
 "hasteth by: but the Souls of the Righ-
 "teous are in the Hand of God. In the
 "Sight of the unwise they seem to die,
 "and their Departure is taken for Mi-
 "sery, and their Going from us to be
 "utter Destruction: but they are in
 "Peace. For though they be punished
 "in the Sight of Men, yet is their Hope
 "full of Immortality; and having been a
 "little chastised, they are greatly re-
 "warded; for God proved them, and
 "found them worthy of himself. This
 is abundantly verified in the following
 Examples.

Hist. Phen.
 p. 112.

1. The *Phenician History of Sanconi-
 athon*, as it is translated by *Philo-Biblius*,
 and quoted by *Porphry*, speaking of
 the religious End of the wise Men of
 those times, brings in two of them dis-
 coursing to this Effect.

Quest. Is there another World, or any
 future State?

Answ. I am willing there should not
 be: but I am not sure there is not.

Quest. Why are you willing it
 should not be?

Answ.

Answ. Because I have not lived in this State so well, as to have Hope to be happy in another.

Quest. What a Madness was it in you, when your Reason dictated to you that there might be another World, to live as if you had been sure there was none?

Answ. *If Men could look to their Beginning or Ending, they would never fail in the middle.* *Remember the End, and thou shalt never do amiss. Eccl.*

Quest. Is it not then the safest Way to be Good?

Answ. It can do no Harm, it may do good.

2. Again, That famous *Egyptian Writer*, *Hermes Trismegistus*, is in his old Age brought in with a serious Dialogue of Religion, to make amends for the vain Pieces of History he had writ in his Youth, and among many other things *Manetho* pretends to from his Inscriptions, this is very considerable, viz.

That there was some great Reason, not yet well understood, why Men enjoyed their Pleasures with Fear; Why most Mens Death is a Repentance of Life; Why no Man is contented in this Life; Why Men have infinite Wishes; and whether those that dream when they
are

are asleep, shall not live when they are dead?

3. The *Chaldeans*, such as *Zoroaster* and the *Zabij*, by the visible things that are seen, the Sun, the Moon, the Stars, (which as *Maimonides* speaks of them, were their Books) saw so much into the invisible things of God, his Wisdom and Power, that their old Men, as *Kircher* speaks somewhere, durst not die before they had been by Sacrifices reconciled to him by whom they lived.

**Tertul. J.*

Martyr. Clem.

Alex. Euseb.

Vossius, Groti-

us, Bochart.

Many learned Men* have shewn us, that the Fables of the *Greek Heathens* are but the depraved and corrupted Truth of *Jewish Religion*. There is not an eminent Man among the *Grecians* that dies an Infidel, though he lived so. *Heraclides*, *Ponticus*, *Antisthenes*, *Democritus*, and his Scholar *Pythagoras*, a little before their Deaths writ Books, *ὅσα τῶν ἐν ἄδῃ*, about them that lived in the invisible State.

4. *Socrates*, whom we set here now, as the Oracle placed him formerly, by himself, reckoned therefore the wisest Man of his time, because he brought *Philosophy* from the obscure and uncertain *Speculations* of Nature, to useful *Considerations*

Diog. Laert.

p. 42. Ed.

Rom. Zan.

siderations of good Morals ; and in all *Plutarch*.
 his Discourses recommended *Virtue* as
 the true Wisdom of Man : tho' he con-
 fessed, that he had not a perfect Know-
 ledge of the Manner of the Invisible
 State.

Οὐκ ἔχων
 ἐπιστάμεν
 τὴν αἰσθη-
 τικὴν ἀρετὴν
 &c.

His Discourse was usually serious,
 but never more so than in the space be-
 tween his *Condemnation* and *Death*,
 which is collected by *Plato* in his Trea-
 tise of the *Immortality of the Soul* ; *Plato in Phæ-*
 where we find him reasoning thus, *done, p. 31.*

" Surely, saith he, *Death* must be one
 " of these two, either a Deprivation of
 " all Sense and Being, or a Passage in-
 " to some other Place. If the first,
 " then it is a Pleasant Rest, like an
 " undisturbed Sleep : But if dying
 " Souls go into other Habitations, as
 " methinks they surely will, then I shall
 " go from before these Judges to high-
 " er, and there converse with *Orpheus*,
 " *Musæus*, *Hesiod*, *Homēr*, and other
 " good and excellent Men : How of-
 " ten would I have died, to see how
 " they live ? How pleasantly shall I dwell
 " with *Palamedes* and *Ajax*, equal in the
 " Enjoyments of another World, as we
 " have been in the Injuries of *this* ; both
 " happy, in that we shall be everlasting-
 D " ly

His own "ly so. Death makes no alteration on
 Words are; "the Soul: He that liveth virtuously
 "Οὐκ ἀεὶ "here, may be sure to live happily
 παννὶ ἡμῶν ὕπνῳ "hereafter. We must therefore now ap-
 φερνυσθῶν, ὅτι "prove our selves, not to vain Men, but
 ἐργάζων οἱ πολ- "to that One wise God, who is Truth it
 λοὶ, ἀλλὰ ὅτι "self.
 ὁ εἷς καὶ αὐτὴ
 ἢ ἀλήθεια.

Apol. 2. p. 8. This Excellent Man, who wrote and
 lived up to the Height of natural
 Light, and was therefore almost a Chri-
 stian; was at last, thro' the Malice of
 the lewd Stage-Poets, and the ignorant
 Mob, accused before the Magistracy, as
 one that sought Heavenly Things, and

* Ζητεῖν τὰ Concerns superior to those on Earth*:
 ὑπὲρ γῆν καὶ τὰ And who affirmed, that there was but
 ἐπεράνια. one God: The greatest Commendations

Clem. Alex. Justin Martyr and Clemens Alexandrinus
 Strom. 6. thought him a Christian before Christ,
 and a Partaker of our Faith, because he
 was in part a Martyr for it. And at his
 Death he said to his Murderers, " Well,
 " it is time for me to go and die, and
 " you to live; which of these is best, is
 " known to God.

4. Xenophon, who in his Life time
 did nothing without Socrates his advice,
 was at last with Socrates greatly con-
 cerned for future Happiness: For af-
 ter

ter he had spent several Years in the Court and Camp of King Cyrus, he began to reflect with severity, even on those Innocent Pleasures of *Hunting, Riding,* and the like, which he had practised, as well as written of: and he confessed with concern to his Friends, That in the midst of his Delights he had this Grief; that he thought there was no Place for these Diversions in the upper World, and that wise Souls should begin betimes those Exercises which shall last forever; Exercises pure and eternal as Spirits: Words which ought to be esteemed by us as much as his *Cyropadia* was by *Scipio Africanus*; who carried it always about with him, in order to the direction of his Life.

Gen. Bib. P.
564.

5. *Eschines*, a fluent and excellent Orator, being questioned for dispersing *Socrates's* Books, made *Socrates's* Answer, That he was not afraid to die for scattering Instructions among Men to teach them to live; being ashamed of nothing more than that he advised *Socrates* to make his escape out of Prison, whereas no Man should be afraid to die but he that might be ashamed to live; adding, that Life is a thing which few understand but they that are ready to leave it.

Quint. Inst.
10. c. 1.

D 2

6. Tha-

Diog. Laert.
p. 6.

6. *Thales*, the first of the Seven Wise men, before whom none taught the Motions of the Heavens so clearly, saith *Eu- demus*; and none proved the Immortality of the Soul so evidently, according to *Charilus*; though he shewed by his Fore-sight of a dear Year, and the Provision he bought in against it, that a *Philosopher* might be Rich; yet he convinced Men by his Fore-sight of another World, that they need not; blessing God that he was a knowing *Grecian*, not an ignorant *Barbarian*, and a rational *Man*, not a *Beast*. He professed at his Death that he had studied all his Life to find out the most ancient thing in the World, and he found it was *God*; What was the most lasting Thing about him? And it was his *Soul*. What was best? And he found it was that which was *Eternal*. What was hardest? And he found it was to *know himself*. What was wisest? And he found it was *Time*: And as the *Epitaph* saith of him; "He was, at his Death, taken up to Heaven to view those Stars, which by reason of Age, he could not see whilst he remained on Earth.

7. *Solon* having done the greatest Services to his native Country, and received

ceived the greatest Injuries from it, said,
That Man had the hardest Measure of
any Creature, if he lived but to three-
score Years; and admonished *Crasus*,
swimming in the greatest Affluence of
worldly Pleasures and Enjoyments, that
he should not think himself happy be-
fore Death. But *Crasus* esteemed his
Words as little as he understood them,
till being deprived of all things, but his
Reason and *Consideration*, he cryed out,
O *Solon*, *Solon*, thou art in the right.

8. *Chilo*, whose Wisdom raised him See the Life
to such Honour, that he was entrusted of Chilo,
with the extraordinary Power of *Epho-* translated
rus in *Sparta*, being asked, What made from the
the Virtuous Man more happy than the Greek by Dr
Vicious? He answered; *The one has good*
Hopes, which the other has not, as to a
Future State. He was so well assured of
a Life to come, that he used to say, *An*
honest Loss is to be preferred before a dis-
honest Gain; for this Reason, because the
Sadness that followeth the first, is but
for a *while*; but that which followeth
the other, *perpetual.* To this I may
add, *Pittacus* his Sentence, much used by
him, who being demanded, What was
the best Thing in the World? replied,
that it was, *To perform well a Man's pre-*

ἡμεῖς γινώσκοντες. *sent Duty; Know thy Opportunity, being his Apothegm.*

9. *Bias*, as he was sailing with some wicked Men that *prayed* in a Storm, intreated them to be *silent*, lest their Voices should be heard amongst the pious Prayers of others; and being asked by one of them, What that Piety he talked of meant? he said, *It is to no purpose to speak to a Man of those things that he never intendeth to practise.* At last when he came to die, he bequeathed this Instruction to those that survived him, That they should order their Lives as if they were to live a *very little*, and a *very great* while: From which Principle his Friend *Cleobulus* on his Death-bed inferred this Conclusion, That those Men only live to any purpose, who do overcome Carnal Pleasure, make *Virtue familiar*, and *Vice a Stranger*; the great Rule of Life being, as he said, to be *moderate*, and the great Work of it to *meditate*, according to that of his Contemporary *Periander*, who hated Pleasures which were not Immortal; leaving this Maxim, *Meditation is all.*

Her. Pont. l.
de Prin.

Μελέτη τὸ
πάν.

Plut. Συμπ.

10. *Anacharsis* the Scythian, to deter Youngmen from tasting those Pleasures which are always attended with ill Effects,

fects, applyed his Discourse to them in a sort of Parable, telling them, That ^{Ἀμπλον} the Vine bore three Branches, or Clusters, ^{τρεις φέρειν} on the first whereof grew *Pleasure*, ^{βότρυς, &c.} on the second *Sottishness*, on the third ^{Caner. Hor. Subsc.} *Sadness*. Yea *Pherecides* himself, otherwise no very serious Man, when he heard one say, that he had lived well, answered, *I wish you may die well*; and being asked, Why he said so? he replied, because we *Live to Die*, and *Die to Live*.

11. Those *Jack Philosophers*, the Hearers of *Thales*, who had travelled ^{Diod. Sic. l. 1.} into *Egypt* and the other knowing Parts of the World, to be acquainted with all the Learning and Laws then in being, and had searched after all the genuine *Cabala* and Traditions that had descended from the Founders of Mankind, among other useful Considerations which they left to Posterity, for the Conduct of their Lives, they principally recommended the Counsels of dying Men to be regarded; "Because those that are sick at Heart have their Senses more quick, their Thoughts more free, their Minds more enlightened, their Hearts more pure, their Reason better settled, and their Imaginations more divine. 12. *Anax.*

12. *Anaximander* lying on his Death-Bed affirmed, that he had found, after much Study, that *Infinity* was the Beginning of all things, and thence concluded it must be the *End*; wishing, that after his long Study of the *Sphere*, he might at last come to dwell in it; And when he saw the *Shadow* passing away on his *Dials*, of which he is thought to be the first *Inventer*, he comforted himself, that he was born for *Eternity*.

13. His Scholar *Anaximenes* being ask'd how he could study, being confined to a Prison, and expecting Death, answered, That his Soul was not confined, having as large a Walk as the Heavens he studied: nor frightened, having as great a Hope as the Immortality which he looked for.

14. His Hearer *Anaxagoras*, who, according to *Simplicius* in his Comment upon *Aristotle*, was the first that observed that there was an *Eternal Mind* moving and regulating the material World, from which God himself was called *Mind*, being seriously expostulated with for retiring, as he did a little before his Death, and neglecting the Care of his Country, replied, I have now the greatest Care of my truest Country, pointing to

Hea-

Heaven, of which he said to one that *Ἐμοὶ σφόδρα* was sorry he must die in a foreign *μήλειν τῆς* Country, *Τὸν* may go from any Place to *πατρίδος,* Heaven; and being demanded when he *δείξας τὸν* was dying, what he was born for? he answered, *ἑαυτὸν.* *To contemplate the Sun, the Moon, and Heaven while I live, and to dwell* *Diog. Laert.* *there when I am Dead;* at the Thoughts of which he was so raised, that when he was informed in one Hour that he himself was condemned, and his Son dead, he said no more but, That Nature had condemned his Judges to die too: And that he knew when he begot his Son, that he *had begotten one that was mortal.* A future State was a common Notion, for *Heraclides Ponticus, Antisthenes, Democritus, and Pythagoras,* wrote Books *περὶ τῶν ἐν αἰσῶ,* about the State of separate Souls.

15. The Droll and great Actor *Aristippus*, who for his Flattery and Luxury was called the *King's Dog*, being asked before his Death, what was the Difference between a *Philosopher*, and another Man? answered, *If all Laws were abolished, and there were no Punishments of Vice, yet a Philosopher would live as virtuously as he does.* And another time he said, *It is a* *Ἐάν πάντες* *brave thing to use no Pleasures at all, but* *οἱ νόμοι, &c.* *to overcome them; as when in a Discourse* *Idem. Ibid.* *about*

Kivnos εἰς
 ἀιδνον ἀνα-
 ἰστέλλον.
 Tusc. Quest.
 lib. 1.

Athen. 13. 0.
 28. 5. 5.

Tull. Acad.
 Quest. lib. 2.

about *Socrates* his way of dying he said, *that Man died as I desire to die*, and that it would never be well in the World until *Boys* learned those things which they were to use when *Men*, and *Men* learned those things which they were to practise when *happy*, in the Attainment of the End of good Men; which, he said, is *A sweet Motion towards an immutable Fruition*; implying, that a free and constant Progress in *Virtue*, is the only way to everlasting *Happiness*. Nay, mad *Theodorus* himself, who had written some Atheistical Books, and for a while fancied himself to be a God, came at last to this sober Conclusion, *That the end of good Men was Joy, and of bad Men Sorrow; the First the effect of Prudence, and the other of Folly*. And that most solid Man *Euclid of Megara*, who reduced Philosophy from loose Discourses, to close and coherent Reasonings, proved by a sort of Mathematical Demonstration, of which he was a great Master; *That there was but one Sovereign Good, which some call Wisdom, others Mind, others God*. There is a grave Discourse to the same Purpose, which may be seen at large in his cotemporary *Cebes*; to whom of the *Socratics* I shall add only *Menedemus*, who being told

told on his Death-Bed, That he was a happy Man that attained to what he design'd; answered, That he was much happier who desired no more than he ought. Πολὺν ἤμεινον τὸ ἐπιθυμῆναι ὧν δεῖ. Which puts me in Mind of an Observation, much to our purpose, which those who will hardly believe, should seriously consider; it is quoted by *Causabon* out of the Author of the History of the Council of Trent; "That it is a very usual thing for Men, however ensnared in the World all their Lives, to loath the things of it at their Deaths, from an unknown and supernatural Cause; meaning no doubt, that the Souls of Men begin then to feel something of a State of Separation, and therefore contemn Earthly Things. Solenne est in mor-tis positis res humanas ex ignota quadam & supernaturali causa fastidire, p. 60.

16. *Plato*, the Founder of the *Academy*, was surnamed *Divine*, and was the most accurate and most sublime Writer of his time; yet when he was Sick, he was more taken with this plain Verse of *Epicarmus*, ἀλλὰ θεὸς οἱ δεῖσι, &c. The Gods always were, and always will be, their Being never beginning, and never ceasing, than with all his own Compositions; of all which, he spake of none with more Complacency than that of *Providence*, of which he made the first excellent Discourse in *Greece*. This wise and great Man

See Plat. Timæus. Plut. l. 8. συμπε- Aug. de C. D. c. 11. It is said he died crying ὦς, ὦς.

Grot. de Ver.
Christ. Rel.

Man reflecting in his latter Days on many vain Actions of his former Life, cried out, *I see cause for nothing but Grief and Sadness.* Our Bodies, said he, of which we are so curious, shall be dried up into Dust; and the Soul we so much neglect, shall fly up through the Air to the Eternal *Mansions*, from which it came, to spend a Life in the Contemplation of God and its self. He ascribed in his *Timæus* the Origination and Production of the World to the infinite Goodness of God; concerning which he saith, That the most excellent Being could not but produce the most excellent Effects, and that time was the Shadow of *Eternity*; as the happiness of good Men is their being made *like to God* in a separate State. He added, that he had much restrained People from injuring one another by the Thoughts of a *future State of Recompence*, assuring them, that they should find at last that there was nothing *profitable or honourable*, that was not honest and good.

17. *Speucippus*, having read *Plato's* Discourse of the *Immortality of the Soul*; professed that he would rather suffer *Death* than a *Debauch*: And when

when *Polemon* came at the end of his drunken Fit into the School of this *Philosopher*, at the very time when he was reading a Lecture concerning *Temperance*, it so affected the little Reason that remained to this Sot, that he quitted his licentious Life, and would say ever after, that he could not get this sad Thought out of his Mind, *That he should live thirty Tears a Beast, and was not certain that he should have one Tear to live a Man.*

18. These thoughts made *Crates* throw his Gold into the Sea, that he might be a *Philosopher*, and make the right Use of his Life, which he said was no other than a Contemplation of Death.

19. *Crantor* gave himself so much to the Study of Good and Evil, with their Consequences, that his Book on that Subject, bequeathed by him to Posterity, is by *Cicero* and *Panæti* called, *not only* Non solum magnus atque utilis, & qui ad verbum est discendus. a great but a glorious Book, which ought to be got by Heart even to a Word; the Reading of which greatly affected *Carneades*, who had disputed many Years against the Notion of Good and Evil. And it likewise greatly alarmed licentious *Chefilaus*, who protested, that
for

for many Years together he thought nothing *Good* but what pleased his Senses, and nothing *Evil* but what was disagreeable to them: Infomuch that both these *Libertines* endeavour'd to drown the Remonstrances of their own *Consciences* by excessive Draughts of Wine in the latter End of their *Lives*; averring, *That no Voluptuous Man could go in his Wits to an invisible State.*

20. To mention no more *Platonists*; *Bion*, who was rather a *Cynic* than an *Academic*, used to say; *That the Torments of evil Men in the other World were greater than any one could imagine.* And tho' he had defied the *Gods* a while, deriding their *Worshippers*, and never vouchsafing to look into their *Temples*, yet when he fell sick he tormented his Body with exquisite Penance, as Thorns, Thongs, &c. *that he might repent of what he had done against the Gods*, whose Altars he filled, when dying, with Sacrifices, and their Ears with Petitions and Confessions: but then in vain, I fear, says *Laertius*, when he was just about to say, *good-morrow Pluto*; being just on the Brink of another World.

21. Tho'

21. Tho' Aristotle had in his Writings asserted the *Eternity of the World*, being unable to conceive how any thing could come out of Nothing, not ^{Erasm. Ep.} knowing the Scriptures nor the Power of ^{28. Lud Vi-} God; yet when this *Peripatetic* came ^{ves de Causa} corrupt, to the End of his Walk, he conceived of God as an Exalted independent Being, the Cause of all Motion, Himself being the only *immoveable* Being, and therefore *Eternal*. He likewise asserted the Care of *Divine Providence* over all things, as *Cracanthorp* proves out of his Book *de Mundo*. At last, out of all his Philosophy, which he reduced into the exactest Method and Rules of any Man, he could not pitch upon a greater Comfort in a dying Hour, than that of *Ens entium, miserere mei*, *Thou Being of Beings have Mercy upon me*. Yea, *Ocellus Lucanus* himself, to whose Book about the Works of Nature Aristotle was much beholden, though he acknowledges not by whom he profited, saith, *That though he could not see how the World had a Beginning, yet could not he die without the Fear and Reverence of One, by whom all things had a Beginning.*

22. His

*Vid. Causab. 22 His Scholar Theophrastus, in Laer-
 in Theoph. tius, having bewailed the Expence of
 Tusc. Quest. Time, gave this Reason for it, viz. That
 l. 4. we are so foolishly sensual, that we begin
 not to live, until we begin to die. Cicero,
 who always called him his Delight, saith,
 that Theophrastus dying, complained of
 Nature, that it gave long Life to Crea-
 tures, whom it little concerned to be long
 lived; and so short a Life to Men, who
 are so much concerned: weeping that
 he no sooner saw this by much Study
 and Experience, but he must die, saying,
*That the Vanity of Life was more than the
 Profit of it.* I have not time to consider
 what I should do, said he to those that
 were about him at his Death, *you have:*
 which Words stuck so close to his
 Scholar and Successor Straton, that he
 studied himself to a Skeleton about the
 Nature of Spirits, the Glory of Heaven,
 the chief Good, and the blessed Life,
 which because he could not comprehend,
 he desired it should comprehend
 him. His Successor Lycon said on his
 Death-bed, *That it was the most foolish
 thing in the World, for Men to squander a-
 way their Time in Health, and to wish for it
 at last, when it cannot be recalled; to whom
 I may add Demetrius, who said, "That
 "when**

Κενὸν βίη
 πλεον τὸ
 συμφέρον.

*Vide Athen.
 l. 12. c. 270,
 271.*

“when he was a Child at home, he See the Life of Demetrius in English, translated by D. Kippax, M. A. pag^l 379.
 “reverenced his Parents; when a Man
 “abroad, the Magistrates and People;
 “and when an Old Man and retired,
 “he reverenced Himself; fearing to
 do any thing mis-becoming the Dignity of a Reasonable Being, and the expectations of a future Life.

23. This last Thought of Demetrius See the Life of Heraclides translated into English, out of D. Laertius, pag^l 322.
 us stuck so close to Heraclides in the latter part of his Life, that it put him upon Writing his Books of the Rewards and Punishments of the Invisible State, and of the necessity of Piety, Temperance, and of a Good Life, in order to future Happiness.

If we consult the Cynic Philosophers, we shall find them of the same Mind.

24. Zeno was one of the chief of them; who, after a world of Reasonings and Subtilties, came to these Conclusions, which laid the Foundation of the Stoick Philosophy; viz.

I. That the Chief End of Man is Diogen. Laert. l. 7 p. 185.
 to live according to Right Reason, which is the Will of God; to which, it is good Mens Delight, and all Mens Necessity to Submit.

II. That Virtue chiefly consisteth in such an absolute sway of the Mind over the

See the Life
of Zeno done
out of Greek
by R. M.

the *inferior Faculties*, that it followeth the Dictates of Right Reason without the perturbations of sensual *Affections* and *Passions*.

III. That this is the only *prudent* and *happy* Life, because it is always *calm* and *serene*; whereas the Dominion of the Inferior Faculties bring *Fear*, *Bondage*, *Grief*, *Shame*, and *Stupidity* upon the Soul.

IV. That all the Disorders of the Soul proceed from the misapprehensions of the *Understanding*, which is in them, they say, instead of GOD, whom it representeth; so that he is *Wicked* who dares displease God; and he a *mad Man*, that dares doubt of Him.

V. That the *good* and *wise* Man is *free* and *happy* in the worst Condition, and an ill Man a *wretched Slave* in the best: *Virtue* being sufficient in it self to render Men happy, whereas *Vice* never fails to make them miserable.

VI. That all Things are unalterably ordered by the *Eternal Mind*. A Principle, saith a Modern Writer, which I am not forward to think well of, because it has grieved so many pious Persons, and hardened so many Profligates.

25. *Antisthenes*, another eminent Stoic, had such Notions of the Baseness and Shamefulness of Vice, that he used to affirm with great emotion, That he had rather be punished with Madness, than abandoned to vicious Pleasure: leaving this serious Admonition to be duly considered by all Men; namely, That they will never enjoy a Blessed Immortality hereafter, except they be now Godly and Just. *Laert. pag. 132.*

26. *Diogenes*, hearing a Man on his Sick Bed complaining that Life is a sad thing, Replied, that a bad Life is indeed so, because it is but a pampering of the Body, when it should be an exercise of the Mind: And he insisted on this so earnestly to his Auditors, that *Monimus*, who was afterwards his Scholar, counterfeited himself Mad, that he might get his Liberty of his Master, in order to apply himself wholly to the Study of Virtue and Morality. *See the Life of Diogenes p. 423. See the Life of Monimus, translated by W. B. Gent.*

27. *Menedemus* had such an Indignation against the Vices and Follies of Men, that he walkt up and down in the Habit of a Fury, declaring himself a Spectator of Mens Exorbitancies on Earth, in order to be a Witness against them in Hell. Thus much of the Stoics. *Diog. Laert.*

*Vossius de
Sectis Philo-
soph. c. 6.
sect. 5.*

28. *Pythagoras*; who, according to *Vossius*, conversed with *Elisha* in Mount *Carmel*, laid down these Principles.

I. That the *Supreme Mind*, by which he meant *GOD*, is to be worshiped and regarded by all.

*Jamb. Com-
ment. in
Pyth.*

II. That *God* being the *Beginning* and *End* of all things, exerciseth his Providence over all.

III. That the Souls of Men are *Im-
mortal*, of which the *Pure* will be car-
ried up to the highest Seats above;
the *Impure* will wander about in the
Bodies of Beasts and other Creatures on
Earth for a while; and will afterwards
be tormented by *Furies*.

*See the Life
of Empedo-
cles, transla-
ted out of Di-
ogenes Laer-
tius by Dr.
Fetherstone*

29. *Empedocles*, a great Admirer of *Pythagoras*, having considered his dis-
course of the *Immortality* of the Soul,
threw himself, says *Hermippus*, into the
Flames of *Ætna*, in a passionate Ambi-
tion of *Immortality*.

*Simplic. Com-
ment. in A-
rist. Phys.*

30. When *Democritus* had all his
Life-time laughed at the *Follies* of Man-
kind, he at last stated the Happiness of
Man to consist in the *Serenity of his Mind*,
which he calls *εὐψυχία*; and drawing near
his Death he used means to prolong
his Life three Days, that he might live
to pay his Devotion to the Goddess *Ce-
res*,

*See the Life
of Democri-
tus done out
of Greek by S.
White, M. D.*

res, and close his Eyes in the conclusion of her Solemnity,

31. *Heraclitus*, who on the contrary, from a more humane Principle, and agreeable to the Example of a much better Man, poured forth Rivers of Tears, because Men kept not God's Law; being asked wherein true Wisdom consisted, made Answer; That it is the only Wisdom in the World to know that MIND which governeth all things: who, saith *Zenophon*, is all Eye, and all Ear; all Things at once; Omniscient, Omnipotent, and Eternal: And is not, says *Melissus*, to be rashly spoken of, because not fully known.

32. *Epicurus* disdaining the absurd Notions of a Multitude of Gods and Goddesses, and detesting that ridiculous Account of them which Men had taken up from the Poets and other Fabulous Writers, set his Philosophical Wit to work, (in which *Democritus* had led him the way) to give an Account of the Beginning and Continuance of all things in Nature without the Notion of a Deity: Whereupon he advances a most Phantastic supposition, namely, that the World took its beginning from a fortunate Confluence of in-

See the Life
of Heraclitus
translated out
of Diog. La-
ertius, by P.
A. Esq;
See the Life
of Epicurus
translated by
R. Kippax,
M. A.

finite little Particles of Matter, which he calls *Atomes*; and this he affirms with a greater measure of Confidence than one could have expected on such a ludicrous Subject: But after all, he leaves his Scholars to labour under many insuperable Difficulties, about the *Eternity*, the *Shapes*, and the *First-Mover* of his *Atomes*, and the Production of Creatures of *Sense* and *Understanding* out of those insensible parts; with many other forcible Objections which utterly destroy this *Cobweb Hypothesis*. However his great Admirer *Lucretius* commends this *Philosophical Whim* at a high Rate, and extols the *Author* above the Clouds; but in such Expressions as will *brand* and *stigmatize* him in the Opinion of all sober Men to the end of the World: For he commends *Epicurus* as the First that durst encounter the Notion of a *Deity*, and had thereby set the Minds of Men free from the *Fear of God*, which had long kept them in Awe. Yet *Cotta* assures us, that he was so far from gaining his beloved *Ease and Pleasure* hereby, that no School-Boy was ever more afraid of a Rod, than *Epicurus* was of a *Deity and Death*, tho' in Words he seem'd to despise both

Qui primus
tollere contra
est Oculos
ausus, &c.
Lucret.

Nec quen-
quam vidi
qui ea quæ
timenda esse
negaret ma-
gis timeret
mortem dico
Deos, *Cic.*
de Nat. Deo-
rum, l. 1.

So

" So hard is it, saith the Learned Bi-
 " shop *Stillingfleet* on this occasion, for
 " an *Epicurean*, even after he hath pro-
 " stituted his Conscience, to silence it:
 " But whatever there be in the Air,
 " there is certainly an *elastical Power*
 " in the Conscience, that will bear it
 " self up, notwithstanding the *Weight*
 " that is laid upon it.

And whereas this unaccountable *Hypothesis* of the Production of all things
 by a *casual Conflux of Atoms*, has found
 too many Favourers in this Age, especi-
 ally as cultivated by the Wit and Learn-
 ing of some *French Philosophers*; It de-
 serves our most serious Remark, That
 as *Lucretius* himself is reported by two Geneb. Chron
l. 2.
Ancient Authors to have run *Mad*, and Pet. Crinit.
de Poetis La-
tinis, l. 2,
c. 19.
 to have *killed* himself; so likewise two
ingenious Gentlemen in our time, who did
 no good service to their Generation, the
 one by translating *Lucretius* into *English* Mr. Creech
Verse; the other, a great part of him Mr. Blount,
 into *Prose*, found something sitting so
 heavily upon their Minds, tho' they
 were in no mean outward Circumstan-
 ces, that both of them followed their
admired Author in his *dismal Exit*, put-
 ting an end to their Lives with their
 own Hands: The one *Hanged*, and the
 other *Pistoled* himself, May

May all *prophane Wits* take these *fair and loud Warnings*, and no more presume to exert their bold *Flights* against the infinitely *Wise, Holy, and Righteous God*; lest they perish in their petulant *Folly*, and daring *Infidelity*. *Men* may be *deceived*, but *GOD* will not be *mocked*. If *Atheistical Men* ever come to a just sense of their horrible *Guilt*, the *Terror* and *Astonishment* of it is enough to *overset* their *Minds*, and burst their *Hearts*; as it evidently did *Mr. Ryley's*, according to the *Account* given of him by a late *Writer*; upon whose *Table*, it is said, after he had *hanged* himself, a *Copy of Verses* was found beginning thus:

See the Book
intitled the
terrible Storm
improved.
Printed for
W. Freeman
1705.

*Forgive, Sweet Christ, my Blasphemy,
Who can but gleam thine Agony, &c.*

Ending thus;

*A shut up Heaven, the sharpest Rod;
A gnawing Hell, an Angry God.*

See the second
occasional Pa-
per. Printed
for M. Wot-
ton.

We may here likewise with sorrow reflect on the unhappy *Death* of young *Mr. I. H---den*, who after a *Sober Education*, and a good *Répute* for *Virtue* and *Learning*, fell into a roving *Scepticism* and misbecoming *Manners*; till at last

last sinking into a desponding Melancholy, he cut his own Throat: which, with the last false steps of his Life, he lamented as much as the shortness of his Time and difficulty of speech admitted; and wish'd to live longer, only to testify the sincerity of his Repentance.

It is utterly in vain for Men to attempt to root out the Conscience of God's *Being* or *Providence*: And it is perfect *Madness* to acknowledge both these Truths in the *Theory*, and yet to *discard* them in *Practice*: Both ways, Men plunge themselves into an overwhelming Depth of *Guilt* and *Horror*.

We find the Learned *Cicero* proving out of the Confessions of the more ingenuous Followers of *Epicurus*, that there is a necessity of acknowledging a *First Principle* of all things, and the impossibility of extirpating the *Belief* of a God: for since this *Belief* neither arose from *Custom*, *Combination*, nor any *Law*, but hath been the common Sentiment of Mankind in all *Ages*, *Conditions* and *Climates*, it appears to be the *natural* Result of Humane Understanding; and therefore even those Persons whose *Guilt* hath made this Truth very

See his Book
De Natura
Deorum.

Non aliter
tam stabilis
Opinio per-
maneret, nec
confirmaretur
diuturnitate
Temporis, nec
una cum se-
culis: Etati-
busq; Homi-
num invete-
rare potuisset.
Cic. de Nat.
Deor: l. 2.

ry *troublesome* to them, and would willingly have been rid of it at any rate, have found themselves unable to overthrow it.

Dionisius, Diagoras, and Theodorus, with many others of those Times who were called *Atheists*, got that Name rather by exposing the ridiculous Opinion of a *Multitude* of Gods, than by a total Disbelief of a *Deity*; as many Learned Men have apologized for them.

See his Life
translated out
of Diogenes
Laertius by
S. White, M.
D.

33. When *Protagoras* the Sceptic, whose trifling *Whimsies* led him to doubt of every thing, even tho' he saw or felt it, began his Book thus; *As for the Gods, whether they be or be not, I have nothing to say*: The Magistrates of *Athens* highly resented this prophane trifling with sacred Things, and they banished him out of their City; and condemned his Book to be Burnt by the common Hangman. And after this, when he and his Friend *Pyrrho* were asked, why they walked so much alone, they answered, *That it was to meditate how they might be Good*? And being asked farther, what Necessity there is of being Good, if it be not certain that there is a God? They replied, *It can-*

not be certain that there is none ; and therefore it is Prudence to provide for the worst.

As to this indeed Good and Wicked People stand in Circumstances vastly different ; for the Good Man hazards little or nothing by his pious Life. He parts with exorbitant Lusts indeed, which it is even his present Interest to destroy, and his *Virtue* brings him so much of a present Reward, that he enjoys greater inward *Rest* and *Serenity* than he could do without it : He is also more *healthful*, more *respected* and *befriended*, more *Secure* and *free* even in this World ; and after Death he cannot be less happy than a Wicked Man, if there be no *God*. But on the contrary, if there be a *God*, he will be as much happier, as an unspeakable and unchangeable state of Bliss is better than a complication of eternal exquisite *Torments*.

Our late most Reverend *Arch-Bishop Tillotson* argues on this point with his usual *Force* and *Clearness* of reasoning, and says ; " If the Arguments for and against the Being of God were equal, and it were an even *Question*, whether there were One or not ; yet the Hazzard and Danger is so infinitely unequal, that in point

Arch-Bishop Tillotson,

“ point of common Prudence every one
 “ is bound to stick to the *safest* side of
 “ the Question, and to make that his
 “ Hypothesis to live by. For he that
 “ is a thorowly *prudent Man* will be
 “ provided for all Events, and will take
 “ care to secure the main chance, what-
 “ ever happens. But the *Atheist*, in
 “ case Things should fall out contrary
 “ to his Opinion and Expectation, hath
 “ made no Provision in this case. If
 “ contrary to his Confidence, it should
 “ prove in the Issue that there is a God,
 “ the Man is lost and undone for ever.
 If the *Atheist* when he dies finds that
 his Soul has only quitted its Lodging,
 and remains after the Body; what a sur-
 prize will it be to find himself among a
 World of *Spirits*, entered on an everlast-
 ing and unchangeable state, for which
 he had no Regard, and made no Provi-
 sion?

Lord Monta-
 taigne's Es-
 says.

34. *Pyrrho* was one of the most ab-
 solute *Sceptics* that ever was; for he
 many times ran the Hazard of his Life
 by disbelieving his Senses; and he cer-
 tainly would have lost it by his *Foolish*
Principles, but that some of his Friends
 constantly attended him to keep him out
 of Harms way. Yet after all, he could
 not

not raise the Notion of a *Future Life* out of his Mind, but would often repeat that saying of *Euripides*, *Who knows but that our Death may be a Birth into a more perfect State of Life, in comparison with which, our present Life may be called a sort of Death?* Diog. Laert.

And *Epicurus* himself, in his Letter to *Manecus*, saith; He declares him a Fool who is vain at Death, wherein, because of the Consequence, saith he, there is no jesting; it being of infinite concernment to be Serious.

Let us now consider the Sentiments of a few of the Philosophers and Learned Men among the Romans.

35. The Famous *Marcus Tullius Cicero* was not only an incomparable Orator, but a Philosopher too of the first Rank. He speaks sometimes with such a surprizing Zeal for God and Virtue, as would incline one to think that it proceeded from some Divine Emotion; without which indeed, according to his own Maxim, none could ever be a great Man. Nusquam Vir magnus sine aliquo Afflatu Divino.

With what Disdain did he consider the *Epicurean Doctrine*. "We are far," saith he, from being of the Mind of those who make all things give Place
" to

Cic. de Amicitia.

“to their Pleasures, as the Beasts do;
“and we have good Reason for it; for
“they who fix their Minds on such low
“and base Things, can never duly con-
“template the high, the magnificent
“and Divine Things above.

Sine spe magna Immortalitatis.

Libro de Senectute.

He pleads with powerful Arguments for the *Immortality* of the Soul in his *Tusculane Questions*; and concludes that no body would be induced to atchieve Great and Noble Things without great Hopes of *Eternal Rewards*. And when he came to fix his great Mind on the Condition of Men in old Age; he speaks very sublimely on that Subject; and affirms, ‘That this Life, which is
“spent in the Fetters of the Body, deserves not the Name of Life, if compared to the Life we expect hereafter.
“He professes that he had always lived
“with an Eye to the great Recompences
“of a future State, and had been supported by that Hope in all the great Fatigues that he had undergone for the
“Publick Good. And among all the Divine Expressions, which abound in his Works, this one deserves to be written in all Publick Places in Letters of Gold; namely, **THAT ONE DAY WELL SPENT IS BETTER THAN**

THAN A VICIOUS ETERNITY.

36. *Seneca*, a Man of great Parts, Learning, Prudence and Experience, after a serious Study of all the Philosophy that was then in the World, was almost a *Christian* in his severe Reproofs of *Vice*, and Recommendations of *Virtue*. His Expressions are sometimes divine, excelling the common Sphere of Heathen Authors: And tho' we have many Reasons to look on those pretended Letters of *Seneca* to *St. Paul* as spurious, yet we cannot but think that his Natural Light was much improved by the Glorious Beames of *Christianity*, which then began to enlighten the People of *Rome*. How great and excellent is that Expression of his in the Preface to his Natural Questions! O! what a pitiful Thing, says he, would Man be, if his Soul did not soar above these earthly Things? And tho' he was sometimes doubtful about the Future Condition of his Soul, yet he tells his dear *Lucilius*, with what Pleasure he thought of its future Bliss. And then he argues, That the Soul of Man has this Mark of Divinity in it, that it is most pleased with Divine Speculations, and converses with them as with Matters

Seventeen in
Number.

See Monsr.
du Pin, Vol.
1. pag. 24.

O quam con-
tempta Res est
Homo, nisi su-
pra humana
se erexerit.

Et hoc habet
Argumentum
Divinitatis
sue quod il-
lam Divina
delectant, nec
ut alienis
interest sed ut
suis.

Contemnit Matters in which it is nearly concerned:
Domicilii pri- " And when the Soul, says he, hath
oris Angusti- " once viewed the Dimensions of the
as.

Detrahe hoc inestimabile Bonum, non est Vita tanti ut sudem aut estuem. " Heavens, it despises the Meanness
 " of its former little Cottage. Were
 it not for these Contemplations, pro-
 ceeds he, It had not been worth our
 while to have come into this World;
 nor would it quit cost to be at any Pains
 or Care about this present Life. And at
 length he concludes this Argument with
 a very remarkable Reason for the fu-
 ture Bliss of pious Souls; saying, Let

Miraris ho- us not wonder that good Men go to God
mines ad De- after Death, since God vouchsafes to enter
os ire? Deus in into them here, to make them good; for
hominein ve- no Soul can be good without God.
nit: Nulla si-

ne Deo mens 37. Manilius, Seneca's Cotemporary,
bona. Sen. complains of the imperfect and imprisoned
Ep. 73. State of the Soul of Man upon Earth.
 It looks out of the Body, says he, as
 out of a Cage, and is continually flutter-
 ring about, and delighting it self to look
 out, now at this Part, and then at the
 other; to take a View of the whole U-

**Quid mirum niverse by degrees: And he concludes*
noscere mun- thus, * What Wonder is it, that Man
dum si possint should know the World, who has a World
homines, qui- in himself?
bus est mun-
cus in illis?

In fine, if we consult all *those Ancient* Raymund. Berg. Theol. Gentium :
and Modern Writers who treat of the
Dispositions and Manners of Men in the
various Times and *Parts* of the World,
we shall find all the Learned, Sober, Raymund. de Sab. Theol.
and Serious Part of Mankind agreed Nat. Stuchius. Eug. Cic. de Na. Deo. &c.
in this, *viz. That the Notion of God and*
Religion is the first Thing written in the
Minds of Men, and the last blotted out :
And that if you take away the Belief of
the *Being and Providence* of God, you
will at the same time destroy all
true *Reason, Faith, Virtue, Peace, Ho-*
nour, yea and all Society and Commerce
among Men.

Among all the Discoveries of those
large *Governments*, and those innumera-
ble *petty Districts* of People, in the vast
Continent of *America* ; what one little
Division of them has there been found,
that had no sense of a *God* and a *future*
State ? They have been found ignorant
of all liberal *Arts and Sciences*, yea, less pro-
vident for themselves in framing *Habi-*
tations, and laying up *Stores*, than the
very *Birds and Beasts* that live with
them in the same *Woods* ; yet they ge-
nerally express'd a very lively sense of a
Glorious Supreme Being that does them
Good ; with terrible Fears of sundry ma-
licious

licious Invisible Powers which are prone to do them *Hurt*: So that however *brutish* and *barbarous* they appear in other Things, they have intermixtures of Religious Notions, by which they govern themselves; and tho' these their sentiments of God are very erroneous and absurd, yet they are not without some good Fruits of moral Behaviour; such as *Chastity, Truth, Temperance*, and the like: And as *Cicero* observes of other People of the like Condition, *tho' they know not the true God whom they ought to serve, yet they know that they ought to serve some God.*

Et si qualem Deum haberent ignorant, tamen habendum sciunt.

Cic. Tusc. Quest.

M. T. Cicero.

We are therefore constrained by the force of *Reason*, as well as the Evidence of *Fact*, to pay a just deference to the Judgment of this great Man last mentioned, *M. T. Cicero*, who had studied this Point with particular Application and Accuracy, to satisfy his own Mind and Conscience in it, and was a Man of extraordinary Learning and Capacity to find out the Truth or Falshood of what he applied his Mind unto; and we find him summing up the whole Matter in his excellent *Tusculane Questions*, where he says, "There is no Nation so barbarous, none so void of humanity, but that

Nulla Gens tam fera & barbari, &c.

" that they retain some sense of a *Deity*.
 " Many have odd Imaginations of God,
 " yea, they have sunk into very depraved
 " Notions of the *Deity*, thro' their
 " vicious Customs and Manners: But
 " there is no Nation but owns a *Nature*
 " and *Power Divine*: Nor could this
 " ever come to pass by humane Con-
 " trivance or Correspondence, or by
 " humane Institutions and Laws; It
 " has been so universal both as to *Time*
 " and *Persons*, that it must be deemed a
 " Law of Nature. Many People that
 " have neither had *Arts, Laws, nor Let-*
 " *ters*, yet have had their *Gods*; think-
 " ing it unreasonable (as the same *Great*
 " *Man* goes on) that all Men should be-
 " lieve and find a *Mind* and *Reason* in
 " themselves, and yet conceive that
 " there is none in the World: Or that
 " there should be such a wise and exact
 " order kept up in the whole Scheme
 " of Things in the *Heavens, the Earth,*
 " and *Seas*; and yet that there is *None*
 " to be revered for it.

Justin Martyr, in his Sermon to the
 Gentiles, quotes *Orpheus*, the *Sybils*, *Ho-*
mer, Sophocles, and other Learned Hea-
 thens, to this very purpose: And *Ta-*
tian derides the *Grecian Philosophers* for Oxon.

Vide Tatiani
Irrisionem
Græcorum, Ed

adding such amassments of Idle Fables to the natural Notions they had of God and Religion, and the future State.

Yea many of the wisest and best of the Heathens, do not only plead with Zeal for a Life to come, but alledge Instances of some that have appeared to their Friends after their Death to confirm them in the Belief of it.

*Plutar. de
fera Dei Vin-
dictâ.*

Plutarch, in his Book of the late *Vengeance of God*, brings in one *Timarchus* from the State of the Dead, declaring the vastly different Conditions of *Good* and *Bad Men* there, according to their different Lives on Earth. *Plato*, who wrote an elaborate Treatise of the *Immortality of the Soul*, relates the same thing of *Eris* and *Pamphilus*, two lewd Persons, in his Book of the *Common-Wealth*. *Herodotus* does the like in the Instance of one *Aristæus*; and *Heraclides* gives a parallel Account of a Woman in his time.

These are all grave Authors and of good Reputation: And the like Instances might be produced out of the *Greek* and *Latin* Poets, who were of old the Teachers and Instructors of Men in *Morals*. *Orpheus*, *Homer*, and *Virgil*, who were the most esteemed among

mong them, introduce the Ghosts of the *Dead*, as the most awful *Monitors* of the *Living*; for which cause *Plato*, as little as he loved Poets, calls those before mentioned, the *Fathers of Wisdom and of good Conduct*. And truly since we see most Men, when Dying, very earnest in undeceiving a loose and careless World as to the concernments of Religion; why should it be thought improbable that they should retain the same Dispositions when loosed from the Body? Or unlikely that they should have a Desire for the same thing which the *Condemned Epicure* requested in our *Luke 16, 27.* Blessed Saviour's Parable; I pray thee^{28.} therefore, Father, that wouldest send Lazarus to my Father's House, for I have Five Brethren, that he may testifie unto them; lest they also come into this Place of Torment.

If wicked Men on this side the Grave, could but be brought to a firm Belief of the *Torments* which their *Predecessors* in Vice feel in another World, it would pall their Appetites to Sin, and set them into such a Fit of Trembling as *St. Paul's Reasoning about a Judgment* *Ac. 24. 25.* to come caused in *Felix*.

Many Historians make mention of a Discourse concerning the Resurrection which was held by *Rabbi Gamaliel* and *Rabbi Meir*, in the Presence of *Julius Caesar* and *Cleopatra* Queen of *Egypt*; in the conclusion of which, the Queen said to *Rabbi Meir*,
 " We know that they who lie down in
 " their Graves shall arise again; but
 " shall they arise Naked or Cloathed
 " in the Resurrection? The *Rabbi*
 " answered, I argue from the less to
 " the greater in the Instance of a Grain
 " of Wheat: The Wheat is thrown
 " naked into the Ground, and comes up
 " beautifully arrayed; much more the
 " Bodies of the *Just*.

Maimonides with the rest of the *Jewish Talmudists* place the Souls of good Men under the Throne of *Glory* in the *Bundle of Life*: And the Book of *Moses* his Life represents that Patriarch chiding his Soul for its delay in going out of the Body into the Society of glorious Angels, under the Throne of the *divine Majesty*.

Mahomet discourseth in his *Alchanaan* of the blessed State of Good Men, begun in the inward Pleasure of their Minds here, and perpetuated hereafter in the Paradise which he there describes.

The

The *Persian Ali* and his Followers express their Notions of a Future State after the same manner: And the *Arabian Authors* describe it in Allegories not unlike the Fancies of the *Greek* and *Latin Poets* concerning the *Elysian Fields* and *Paradise*.

Plato's Discourse of the Feast of Pious Souls in the Contemplation of the *First and Real Being*, bears some resemblance to the notion of Happiness among the *Jews*, from whom he probably learnt it, in beholding the *Shechinah*, or the Light of the Countenance of the *King of Life*, and to the Christian's *Beatifick Vision*.

Now, since we find these Notions of a Future State dispersed among all Men in all *Parts* and *Times* of the World; yea even among those who are so Ignorant that they know not how to speak properly or pertinently of it; it is a great Argument of the *Force* and *Power* of this *Truth*, which makes its Way through those thick Fogs of Ignorance and Barbarity, by which many other Truths of less importance have been utterly overlaid. So that whatever Irregularities abound in the Lives of Men, they usually breath out their Souls in

*Sit Anima
mea cum Phi-
losophis.*

the Wish of *Auerroes* the *Arabian*,
Let my Soul be with the Virtuous: The
same Man being greatly pleased with
the *Egyptian Hieroglyphick* of the Soul,
which was a *Pyramid*; and the Corre-
spondence thus: As a *Pyramid*, if it be
turned about its *Axis*, the *Axis* still
continuing the same, is Geometrically
transformed into a new solid *Cone*; so
Man's Mortal Body, having gone its
Rounds, as it were, in this *Circle* of Time,
upon the immoveable *Center* of the
Soul, shall become a new Body, and
unite again.

Now upon the whole matter; what can
a *careless debauched* Person say to these
Things? Tho' he sturdily bears up at
present against these Impressions, can he
think that he shall always be able to
brave it out against God and his own
Conscience? Can he fancy that he shall
not, at least in the last Hours of his
Life, condemn himself with very dis-
mal Reflections on the Folly, and terri-
ble forebodings of the Punishment of
his Sin; as the whole World of sin-
ful and unthinking People hath done
before him? And surely there cannot
be in this Life a more dismal Condi-
tion, than for any one to see their short
Life

Life of *Sin* and *Vanity* expiring, and their Eternal Estate of *Horror* and *Torment* commencing. Well may we then behold them in *cold Sweats*, Inatching at the Hands of such as are near them, and even rending themselves with piercing *Groans* and *Cries*. And what a dismal Thought is it, that these are but the small Beginnings of those Infinite and unutterable Torments which follow.

Yet very few will take these *Fair Warnings* in time, whilst they may prevent the like ruinous Events. They slight Religion in their *Health* and *Prosperity*, tho' they cannot but esteem it in time of *Danger* and at *Death*.

What can we say to these Things? But that *Madness* is bound up in the *eccles. 9. 3* Hearts of these Men. It would otherwise be utterly unaccountable, that any Reasonable Creature should reject the *sweet* and *excellent* Government of God, with the infinite *Privileges* and *Promises* thereof; and obstinately embrace the *Tyranny* of the Devil, with his *everlasting Chains of Darknes*: Till at last having spent their *Strength* and *Time* in these mad Delusions, and having

ing exhausted the poor and perishing Pleasures of Sin, they stand trembling in the few Minutes that remain betwixt *Time* and *Eternity*, looking back on what is past with *piercing Regret*, and forward on what is to come with *horrible Amazement*; till the dark Curtain of Death closes up the dismal Scene, and Strips them of every thing that can be called an Enjoyment, and leaves them alone to dwell with a *pained Conscience* and *Divine Vengeance* for ever.

Now that no *Humane Greatness* or *Power* is able to skreen any one from these just and reasonable Impressions, will be the Subject of the next Chapter.

CHAP

rishing
nbling
otwix
le on
and
bor-
rtain
cene,
that
eaves
Con-
er.
or
rom
ons,
ap-
en

nd
A
W
DB
di
O
I
d
A



PHILIP King of **MACEDON** comanded one of his Pages
 to Awake him euery Morning, & Call aloud to him
SIR Remember that You are a **MAN** .

C H A P. IV.

*The Sentiments of Mighty Emperors
and Kings, and of Great Prin-
ces and Generals, concerning Re-
ligion and a Future State.*

WE have already seen the *Wise*
of Men in all Ages reverencing
Religion and owning a *Future State*, in
their last and most serious Hours; when
they could not be suspected of Dissimu-
lation or Deſign. Yea, when the *vehe-*
ment Accents of their *Dying Speeches*
ſeemed to demonſtrate both the *Anguiſh*
and the *Sincerity* of their Hearts.
Theſe were too many and too wiſe to be
impoſed upon: And we come now to
behold the *Greateſt* of Men doing the
like; who were too powerful and *Mag-*
nanimous to be otherwiſe overawed or
affrighted.

I. We will begin with the *fiſt Ty-*
rant upon Record, the mighty *Nimrod*,
who founded the *Aſſyrian Empire*, and
after his hunting of wild Beaſts became
a *cruel Perſecutor* of Men, and is there-
fore

Gen. 10. 8. fore termed, *A mighty Hunter before the Lord.* Yet this haughty Prince acknowledged at last, that *God's Dominion* over him was greater than his over his Subjects; and instituted the Worship of the *Sun* and *Stars*, as the Instruments of God's Government, as *St. Augustin* and others think. And when this Proto-Tyrant was carried away by Evil Spirits, as *Annius* in his *Berosus* relates it, he cried out; *Oh! one Tear more, Oh! one Tear more, before I go to the place from whence I cannot return:* And looking towards such as were by, he said; *What ye were born to do, do whilst Life remains.* As if he would have said, with wise *Solomon*; *Whatsoever thy Hand findeth to do, do it with thy might; for there is no Work, nor Device, nor Knowledge, nor Wisdom in the Grave, whither thou goest.*

*Abarb. in
Par. Noach.*

*Aug. de Civit.
Dei, c. 24.*

*In Athenae-
us his 12
Books.*

2. *Ninus*, who succeeded *Nimrod*, tho' not immediately, is thus described by *Colophonius*. *Ninus* the Great Emperor, who never saw the Stars, nor desired to see them; who neither worshipped the *Sun*, *Moon* nor *Stars*; nor ever spake to his People, not reckoning them strong in Eating and Drinking, nor skilful in mixing Wines; yet when he Died, he left

left this Testimony upon his *Tomb* to be considered by all Men, viz. " Looking on this *Tomb* where *Ninus* lies, " whether thou art an *Assyrian*, a *Mede*, " or an *Indian*, I speak to thee no frivolous or vain matter: Formerly I was " *Ninus*, and lived as thou dost. I am " now no more than a piece of Earth. " All the *Meat* that I have, like a *Glutton*, Eaten; all the *Pleasures* which I, " like a *Beast*, have enjoyed; all the " *Fair Women* which I have shamefully " entertained; all the *Riches* and *Glory* " which I so proudly possessed my self " of; all these have failed me; and " when I went into the *Invisible State*, " I had neither *Gold*, nor *Horse*, nor " *Chariot*: I that formerly wore a " *Rich Crown*, am now no more but " *poor Dust*.

3. *Phul*, the *Assyrian King*, being advertised that the *Oracle* had declared, that he should live but *six Years*, and die in the *seventh*; commanded that they should light up a multitude of *Lamps* about his *Royal Palace* all the *Night* time, intending to spend the *Night* as well as the *Day* in *Mirth* and *Diversion*: And now he boasted that he had eluded the *Oracle*, and that he would

See Herodotus
his Euterpe.

would live twice as long as the time prefixed, by doubling the Hours of each Day. But when he came to die, he cried out in great Amazement, *Oh! if I had thought that I should have died as I do, I would not have lived as I did.*

Herodotus.

4. Sennacherib going forth with his Army against Egypt; it came to pass one Night, that a Plague of Mice came upon him, and disarmed his whole Army, by gnawing in pieces their Harness of Leather: In memory whereof the Statue of this Prince was erected in Stone, holding a Mouse in his hand, with this Inscription; *Whosoever beholdeth me, let him learn to be Religious.*

And no less ought to be learnt from the total Destruction of this Prince's Army in the Days of Hezekiah King of Judah; when by reason of the Pride and Blasphemy of the King of Assyria, and the humble and earnest Prayer of the King of Judah, God was pleased to destroy in one Night One Hundred four-score and five Thousand Men in the Assyrian Camp, by an Angel sent for that Purpose; as God had promised by his Prophet Isaiah.

*2 Kings 19.
33, &c.*

5. How amazing were the Dispensations of Divine Providence towards King

King *Nebuchadnezzar*, who was brought down from the State of an Imperial Throne, to the Condition of a poor Beast, till he lifted up his Eyes in humble Devotion to Heaven, and blessed the most High; and praised and honoured Him that liveth for ever; whose Dominion is an everlasting Dominion, and his Kingdom from Everlasting to Everlasting; that is, till he paid his just Homage to the King of Kings, and acknowledged that he and all other Monarchs hold their Crowns only at God's Will and Pleasure.

See Dan. 4.
compared
with the Frag-
ments of Be-
rosus, Jose-
phus, and Eu-
sebius.

Dan. 5: 21.

6. No Judgment of God, that we any where read of, was ever more terrible or more confessedly just than that of *Belshazzar*, the last of the *Assyrian Emperors*; who in the midst of his Cups and Concubines, and in the Height of his Pride, Sacrilege, and Idolatry; on a Day set apart for Mirth and Entertainment; was seized by the Terrors of the Lord; and had his Doom written before his Face upon the Wall, by the Fingers of his Invisible Judge: Upon which, his Countenance was changed, and his Thoughts troubled; so that the Joints of his Loins were loosed, and his Knees smote one against the other. This turns the

Dan. 5: 6, 7,
&c.

the whole Festival Jollity into a general Astonishment; and tho' the King sent for his *Magicians*, and at last for a *Prophet of the Lord*, to expound the *Chaldee Sentence*, his own guilty Breast fore-shews the true explanation of it, by fearful Presages of Divine Vengeance. The words written on the Wall were these, *Mene Mene, Tekel, Upharsin*, i. e. *God hath numbered thy Kingdom, and finished it; Thou art weighed in the Balance, and found wanting; Thy Kingdom is divided, and given to the Medes and Persians.* And in the same Night was *Belshazzar King of the Chaldeans Slain.*

7. *Cyrus the Emperor of Persia*, after he had long been attended by numerous *Armies*, and vast *Trains of Courtiers*, ordered this Inscription to be engraved on his Tomb, as an Admonition to all Men of the Approach of Death, and the Desolation that follows it; viz. *O Man! whosoever thou art, and whencesoever thou comest, I know that thou wilt come to the same Condition that I am now in; I am Cyrus, who brought the Empire to the Persians; do not envy me, I beseech thee, this little piece of Ground which covereth my Body.*

*Plutarch's
Lives.*

8. King

al
nt
o-
y.
e-
y
e.
e
e.
f.
l.
m
d
s
v.
r
-
-
-
-
f
s
-
v
n
o
o
e
v.
-
5



Alexander, and Diogenes discoursing among the
 Sepulchers of the Dead, the Cynick tells the King,
 That in the Graue, Monarchs and Meaner Men
 are all alike.

8. King *Philip* of *Macedon*, a great and wise Prince, was so apprehensive of the dangerous Charms of earthly *Grandeur* and *Pleasure*, that he appointed one of his *Pages* to call upon him every Morning to mind him of his *Mortality*, and to say, *Remember, Sir, You are a Man*: as if they only were duly qualified to enjoy *Earthly Greatness*, who always remembered that they must soon part with it.

9. *Alexander*, the Founder of the *Grecian* Monarchy, tho' he allowed himself in many Excesses after his great Conquests, and pleased himself in the base Flatteries of such as magnified him as a *God*: Yet both *Curtius* and *Plutarch* testify of him, that being convinced of the vanity of all Earthly Things, he called together the *Gymnosophists* to resolve him three Questions, viz. *Whether the Living or the Dead were most? How a Man might become a Divine and Immortal Being, which he called a God? And how a Man ought to live so as to die well?* And being at last extremely troubled in his Mind, he look'd upon every little matter as ominous, and filled his Palace with *Diviners, Sacrificers, and Expiators*: "So
G " dread-

See *Plutarch's*
Life of Alexander.

“dreadful a thing, says *Plutarch* in the
 “conclusion of his Character, is Un-
 “belief and Contempt of God, which
 “sooner or later fills all Mens Minds,
 “as it did this Great Man’s, with Fears
 “and Terrors.

10. *Julius Cæsar* was both a great
Soldier and a great *Scholar*; He fought
 two and fifty pitcht Battles, saith *Soli-*
nus; took a Thousand Towns; subdued
 a Multitude of Nations, and laid the
 Foundation of the *Roman Empire*: But
 after all these Conquests he could not
 subdue the Insurrections of his own *Con-*
science, which troubled him with Dreams,
 and terrified him with Visions; which
 put him upon frequent Sacrifices and
 Consultations with all sorts of *Priests*
 and *Augurs*, tho’ he found Comfort
 from none; insomuch that a little be-
 fore his Death, he was as heartless as
 the ominous Sacrifices that he offered;
 professing to his Friends, that since he
 had made an end of the *Wars* abroad,
 he had no *Peace* at home: For hav-
 ing contemned the Laws of God
 and Men in the Management of his
 Wars, particularly in his Expedition a-
 gainst *Juba*; he brought a load upon
 his Conscience, which made him always
 uneasy;

*Silent Leges
 inter Arma,
 was his An-
 swer to the
 Tribune, who
 told him it
 was against
 the Law to
 Rob the Tem-
 ple of Saturn.*

uneasy; and he could never get it off by all the Expedients that he used for that purpose.

11. But *Cæsar's* Religious Fears seemed to be exceeded by those of his Murderer *Brutus*, of whom *Plutarch* reports that he only slept a little while after Supper, and then spent the rest of the Night waking; and being thus awake in his Chamber, saith the same Historian, he was disturbed by a terrible Apparition, which told him that he was his Evil Genius, and that he would meet him again at *Philippi*; where he did appear to him again, to his great Terror, so that at the last he retired out of the Battle and fell on his own Sword: *Cassius*, another of *Cæsar's* Murderers, being Slain a little before by his Man *Pindarus*, at his Command.

See Plutarch's Lives. Fol.

834.

The Romans ascribed it to a particular Vengeance

from Above, that many of Cæsar's Murderers kill'd themselves

with the same Swords with which they had stabbed him. Plut.

Lives Fol. 833.

12. Our own *Chronicle* gives an account of the great uneasiness of King *Richard* the Third after the Murder of his two Nephews, the Sons of King *Edward* the Fourth; who was so hurried by continual Fears and Suspicions, that he constantly wore private Armour, and usually kept his hand upon his Dagger. He started frequently out of his Sleep, or rather Slumber, for he had no sound

See Sr. Richard Baker's Chronicle.

G 2

Sleep,

Credo non erat somnium, sed Conscientia scelerum.
Polid. Virg. Sleep, fancying that somebody rapt at his Chamber door, and would call for his Armour. He was particularly troubled in his Mind the Night before the decisive Battle of *Bozworth*, which he fought with the Duke of *Richmond* his Rival, and in it was Slain; being often heard to cry out as he lay on his Bed, *Take away these Children from me.* So that we see, Religion can torment those whom it cannot reclaim: It has a piercing Goad for those that will not submit to its easy Yoke.

Suetonius de Vitis Caesarum.

See Mr. L.
 Echard's Eccl.
 Hist. pag. 40.

13. *Augustus Caesar* had such a sense of the Vanity and Undesireableness of this present Life, that when he was Dying, he spake to his Friends about him to clap their Hands; intimating, that this mortal Life is but as a short Act upon a Stage, and Death the Exit or going off it: And a little before his Death, saith *Suidas*, when he consulted the *Pythian Oracle* concerning his Successor, about the time of our Blessed Saviour's Birth, he received this Answer, *That a Hebrew Child commanded him to leave those Shrines, so that he could no more reply to any that consulted him.* Upon the Receipt of which Answer, *Augustus* is said to have erected an Altar in the *Capitulum*.

Capitol with this Inscription, *The Altar* Ara Primo-
of the First-born of God: And it is most genii Dei, O-
 certain that about that time he dis- refus lib. 7.
 claimed the Title of Lord, ascribing it cap. 2,
 to the LORD of all things. And when *Ti-*
berius heard of the wonders which attend-
 ed the Death of Christ, and that he rose
 again out of his Grave, tis said he mo-
 ved the Senate that he might be taken
 into the number of their Gods; but
 the Senate replied, that this could not
 be done, because if he were accepted as a
 God, they must part with all the rest. For
 which *Tertullian* derides them, as if their
 Gods stood Candidates for their God-head Apud vos Di-
 in the Senate-House; saying, *With you it* vinitas de hu-
depends on the Will of Men whether there mano Arbitrio
shall be a God or not, and unless he pleases profiteretur, &
you he shall be no longer accounted a God. nisi homini-
bus Deus pla-
cuerit, Deus
non erit, &c.
Tertul. Apolog.

14. *Tiberius Caesar*, having given
 himself up to great Licentiousness, be-
 came at last so sensible of the just An-
 ger of Heaven against him, that he Suetonius de
 trembled at every Clap of Thunder, and Tiberio,
 sought to secure his Head from it by
 wreaths of Laurel, and sometimes by
 taking shelter in a Grott or Vault, as
Caligula did by running under his Bed:
 And at last, says *Facitus*, the Crimes of
Tiberius were so turned into Punish-
 ments, that he thought nothing in the
 whole

whole World would more confirm any one in a virtuous Life than to see the Breasts of wicked Men opened, and there behold the Wounds and Gashes which *Guilt, Lusts, and Evil Thoughts*, make in their very Vitals, which neither the greatness of their Fortune, nor the Pleasure of their Diversions, nor the solitude of their Retirements, are able to remove. And being thus inwardly tormented he expresses the Anguish of his Soul to the Senate in these

*Quid vobis
scribam, P. C.
aut quomodo
scribam, aut
quid omnino
non scribam
hoc tempore?
Dii Deaq;
omnes pejus
perdunt, &c.
Sueton. de
Tiberio.*

Words; *What shall I write to you, Noble Senators; or indeed, what shall I not write at this time? All the Powers Above prosecute my Destruction, and I feel it daily more and more.* Such effectual Convictions had he, saith *Dion Cassius*, of the Great God that made and governs all things,

15. The Emperor *Nero* indulged his violent Lusts and Passions to such a monstrous Pitch of Extravagancy, that some *Divines* have thought the utmost Degrees of Humane Corruption demonstrated in him for the Humiliation of Mankind: He rackt his own Invention, and employed others to find out new ways of *Lust* and of *Cruelty*, even towards his near Relations and Friends.

Arbiter Neronianæ Libidinis. Sueton.

But

But all his Licentiousness was not able to divert or suppress his *conscious Thoughts* of an offended God. If he was in the midst of *Theatres, Feasts or Sports*, the Apprehensions of a *Just God* seized him, stung his Heart, and spoiled his Mirth. If he laid him down upon his Bed with all his Guards about him, the Thoughts of the many brave Men he had killed troubled him; and above all, saith *Dion*, *Dion in No-
rone.* the Ghost of his Mother *Agrippina*, whom he had basely treated and barbarously Murdered, tormented him: So that at the same time that he *scoffed* at Religion, he *feared* it: He defied sacred Restraints with his *Lips* and in his *Actions*, and yet trembled at the consequences thereof in his *Heart*. He was *wild* as a stung Beast a while, and at last sottish as a *tame* one: Till at last his Mind being torn with exquisite *Tortures*, and finding no means of *Expiation* or *Ease*, he besought the *Senate* to take so much *Pity* on him as to *kill* him, to save him the horrible Pains of doing it himself: having nothing that gave him more Torment, than that he could not be an *Atheist*; having due warnings given him of *Divine Vengeance* by the Burning of *Diagoras*, the

*Vide Dion.
Pruf. Orat.*

Lice of *Pherecides*, the Dogs of *Lucian*, and the Thunder-struck *Olympius*; as well as by the fearful Deaths of many others who led *Atheistical Lives*.

*Amici, Diem
perdidi.*

16. *Titus Vespasian*, the Ornament of the *Roman Empire* in the State of Heathenism, was called the *Delight of Mankind*; for he was of such a generous and obliging Temper, that he was never observed to send any one out of his Presence with a sad Countenance; and if he could not at Night call to Mind any remarkable Good done by him in the Day past, he would say, *Alas, my Friends, I have lost a Day*. He had such an humble sense of God's Government of the World, that he refused to wear the *Crowns* that were sent him upon his Conquest of *Jerusalem*, saying, *It was not I that did it, but God, to punish*

Pezel p. 35.

*Vide Philo-
stratum in vi-
ta Apollonii.*

a *Wicked People*: And so serious were both He and *Nerva* in the sense of God's Sovereignty over Men, that *Apollonius Tyaneus* observes of them, that they were never seen to *Laugh* or *Play*.

17. *Otho* having killed *Galba*, could not kill his Ghost; which, he said, prosecuted him with continual Revenge, and gave him deeper Wounds than *Galba* had received from him: So that he
came

came to that serious Conclusion which, *Præse Deos*
Livie says, all Men come to in their Dis- *esse & non*
 stress, namely, to acknowledge the Be- *negligere hu-*
 ing and the Providence of God. Upon *mana fre-*
 which *St. Cyprian* remarks, That it is *munt. Liv.*
 the height of Folly and Impiety, for any *lib. 3.*
 one not to regard those awful Sentiments *Hæc est sum-*
 of God which none can be without. *ma delicti,*
Ec. Cyp. de
van. Idol.

18. *Jugurtha*, says *Salust*, after his
 many Villanies, had not a quiet Day or
 Night, nor could he trust in the Friend-
 ship of any Man, or the Strength of *Neque enim*
 any Place, for his Security. He fear- *post id Jugur-*
 ed every Body, and waxed pale at every *tha Ec. Sa-*
 Noise; running from one Room to a *lust.*
 nother many times in a Night, in a *Vide Salusti.*
 manner very unseemly for a Prince. *Hist.*
 He would sometimes start up out of his
 Sleep, and betake himself to Arms, dis-
 turbing the whole Palace: From
 which that *Historian* concludes, that
 there is a God within Men, who records
 all they do, in order to a future Reckoning.
 This is likewise by *Tertullian* made an
 Argument of a Deity, "We may, says *Ex Anime*
 "he, prove the Being of a God from *ipsius Testi-*
 "what we feel in our own Soul, which *monio proba-*
 "tho' kept close in the Prison of the *mus Deum,*
 "Body, tho' depraved by ill Principles, *qua licet Cor-*
 "tho' weakned by sundry Lusts and *poris carcere*
pressa, Ec.
Tertul. Apol.
 "Passions,

“ Passions, yea, tho’ enslaved to false
 “ Gods; yet when it awakes and reco-
 “ vers, as out of the Amusement of
 “ Drunkenness or Sleep, it owns, fears,
 “ and appeals to a God; and Repent-
 “ ing looks up to Heaven from whence
 “ it came.

19. The Emperor *Adrian* celebrated his own *Funerals*, and carried before him his *Coffin* in *Triumph* whilst he lived; as who would by this *Hieroglyphick* preach the Doctrine of *Mortification* to all the *Princes* of the World, more powerfully than Words alone could do it; shewing them, that their Riches and Honours, Poms and Pleasures, have their Seats only in the *Phantasy* and *Imagination*, and will therefore abide with them but a little while, as a *Dream* or *Notion*: But that *Virtue* and *Religion* have their Foundation in solid *Reason*, and will abide with Men as long as they have any *Being*: According to that serious Observation of *Guevara*, who was both a *Courtier* and a *Recluse*; who affirmed, That the *Poms and Pleasures of Princely Courts* are but *publick Penances*; and that a *serious Life* is the only true and lasting *Pleasure*.



ADRIAN Emperour of Rome Celebrates
himselfe his Funeralls, and causes his Coffin
to be carried in Triumph before him.

20. *Alexander Severus* allowed the free Exercise of the Christian Religion, on the account of that excellent Rule of Life enjoined in it, *Do not to another that which thou wouldest not have done to thy self*: Which this Emperor so admired, that he ordered it to be written in several Rooms of his Palace in Capital Letters, yea, to be engraven on his Plate, and to be proclaimed at the Execution of Malefactors.

21. *Julian the Apostate* is described by *Crakanthorp* and others, as one of the worst of Men: Yet he gave this Testimony to Religion towards the end of his Life. "We have all, said he, by Nature strong perswasions of a Divine Being, to whom we must look up; and I conceive, saith he, that our Minds are to God, as our Eyes are to Light.

Quo tetrius magisq; Deo simul & hominibus invisum Animal Orbis vix vidit. Crakan. de Providentia.

But he manifestly acknowledged his Aversion to Him that is the true Light of the World, in those dying Words of his, when he found himself mortally wounded in the Battle with the *Parthians*, *Thou hast overcome, O Galilean!* at once owning the Power and vilifying the Name of our Lord *Jesus Christ*, as *Naz. Or. 4.* *Nazianzen* observes. *in Julian.*

22. *Caius*

22. *Caius Fabricius*, the Roman General, in the War with King *Pyrrhus*, that great Soldier, who had invaded *Italy*, and threatned *Rome* it self, gave a most heroic Instance of his Immoveable Virtue, to this his dangerous Enemy: For when the King's Physician offered to Poison him, in a Letter to *Fabricius*, to ingratiate himself to him; *Fabricius* disdained the treachery of this base Man, and immediately sent the Letter to the King, that he might do Justice upon the Traytor, which made *Pyrrhus* break forth in a rapturous admiration of his Enemy; saying, *This is Fabricius, whom you can no more move from his Integrity and Honour, than you can alter the Course of the Sun.* And after this he soon clapt up a Peace with the Romans; being ambitious of the Friendship of such *Virtuous and Brave Men.*

See *Plutarch's Lives.* Fol. 898.

23. The Great *Scipio*, having taken new *Carthage*, and therein many young Ladies of great Beauty, himself being then but Two and Twenty Years Old; would not suffer any of them to be brought before him, but sent them away to their Husbands and other Relations, without giving his curiosity the least satisfaction, that he might not suffer e-

ven

Ge-
hat
aly,
ost
fir-
y:
red
us,
ius
an,
he
he
ak
his
om
ity
se
pt.
ng
ir-
en
ig
ng
l;
be
ay
s,
st
e-
en



Victorious SALADINE caus'd to be Proclaim'd to all his Armie that he carried nothing with him to the Graue but a SHIRT after all his Conquests .

ven the most remote Defilement: Which noble Conquest of himself was soon followed by the Conquest of all Spain, and of vast Territories in *Africk*; *Hannibal* himself not being able to save *Carthage*, the long Rival of *Rome*.

It is observed of this Great Man, that he had so just a Reverence for the Supreme Being, that he never went about any Business in the Senate till he had been at his Prayers in the Capitol; looking for no good Success from the Consults and Endeavours of Men without the Blessing of God.

24. When *Fabius Maximus*, that Wise and Valiant General, undertook the Defence of the tottering Roman State; he was not more diligent in training his Soldiers, saith *Plutarch*, than in searching the Books of the Sybills; telling his Country-Men, that they were overthrown by their Impieties, more than by the Valour and Conduct of their Enemies Forces, or the Rashness and Weakness of their own. And therefore he prudently began the Restoration of the Safety and Honour of his Country in the necessary Punishment of Vice, and the Re-establishment of Virtue and good Manners: bringing that desponding People,

See *Plutarch*
in the Life of
Fabius Max.
Fol. 152.

Idem. Fol.
160.

ple, saith the Historian, by Religion, to better Hope and Courage: Minding them not to fear their Enemies, but to Reverence the Deity. And when the same General was ask'd what should be done with the Gods of Tarentum; he replied, Let us leave to the Tarentines the Gods that are angry with them. And when he had occasion to speak of the great Victories he had been honoured withal, he said, but these you must ascribe to the Goodness of God.

See Plutarch's
Lives. Fol.
115.

25. Camillus, in Plutarch, appeals in a most solemn manner to the Supreme Being as Judge of Right and Wrong; confessing, after all his great Exploits, that he owed not his Greatness to his own Actions, but to God's Favour, who was upon all occasions present with him by many great Manifestations: Of which extraordinary Appearances from Above, Plutarch discourses with great Judgment, advising that we be neither too forward nor too averse to believe them, because some have by a too easie Faith fallen into Superstition and Enthusiasm; others by too obstinate an Unbelief, into Irreligion and Loosness: Wariness and a Mean are the best.

26. Sala-

26. *Saladine*, a Wise and Valiant Eastern Monarch, after all the Glory of his Conduct and Conquests, ordered these Words to be proclaimed at the Head of his Army, to be communicated to Posterity; namely, "Great *Saladine*, Magnificent Conqueror of *Asia*, and Monarch of the whole *East*, carries away nothing with him to the Grave, as the Fruit of his Victories, but this *Shirt* which covereth the Mould of his Body, and even this Rag of Linnen too Fortune giveth him only to give the Worms. *Fui & nihil amplius. I have been, and that is all.*

27. *Charles the Fifth*, Emperor of Germany, King of Spain, and Lord of the Netherlands, after he had fought Three and Twenty pitch Battles, won Four Kingdoms and eight Principalities, and had had the Honour of Six Triumphs, he at last retired from all these splendid Fatigues to enjoy the unparallel'd Pleasures and Honours of Religion; in order to which he resigned his Dominions, celebrated his own Funerals, and shut himself up in a Monastery; leaving this Testimony to the Christian Religion; namely, *That the sincere Embraces*

Embraces of it afforded Sweets and Joys that Courts are Strangers to.

One of the *Veterane Officers* of this *Great Prince* coming to him one day with a Request that he would grant him a Dismission from his Military Employment, was asked by the *Emperor*, unwilling to part with so good a Soldier, whether any *Disgust* or desire of a higher *Post* had occasioned this Request. To which he replied, *No, Sir, but it is highly requisite that there be some space for serious Thought betwixt a Soldier's Life and his Death.* The *Emperor* was much affected with this Answer, and it was thought to have no small influence upon him in the Resolution he afterwards took, of *resigning* his Empire, and *retiring* to a private Life.

This same *Emperor* having held a private Conference with his Brother's Ambassador till it was very late at Night, knockt for his Servants to light the Ambassador down Stairs; and none of them appearing, the *Emperor* himself took the Candle, notwithstanding all that the Ambassador could do to prevent it, and when he parted with him at the bottom of the Stairs, he said, *Sir, remember that you saw Charles the Fifth,*

Fifth, who had been attended by such numerous Armies and Noble Retinues, without a Servant at Hand to do him the least Service.

28. Philip the Third of Spain, lying ^{March 31} on his Death Bed, sent thrice at Mid-^{1621.} night for *Florentius*, his Confessor and Chaplain, to assist him in his last Moments: Who coming to his Bed discoursed to him of the Approach of Death, exhorting him to Submit to the Will of God. To whom the King all in Tears, replied, you may remember that in your Sermon on *Ash-wednesday*, you said one of your Auditors might die this *Lent*; this touched me, and behold now my Fatal Hour is at Hand; *but shall I attain Eternal Happiness?* And here great Grief and Trouble of Mind seizing the poor Prince, he said to the Confessor, surely you have not hit upon the right way of Healing, is there no other Remedy? which when the Confessor thought he had spoken of his bodily Disease, the King speedily replied, Ah! Ah! I am not solicitous for my Body and my temporary Disease, but for my Soul. To which the Confessor said, I have done what I can, and must leave the rest to God: And here he took occasion

H sion

sion to discourse of Gods Mercy; and withal minded the King of what his Majesty had done for the Honour and Worship of that God before whom he was going to appear: To which the King replied, *Ab! how happy had it been for me if I had spent those Three and Twenty Years in Retirement which I have pass'd on the Throne of Spain.* To this the Confessor rejoined that it would be very acceptable to God, if he would lay his Kingdom, his Majesty, his Life and Salvation at the Feet of his *Crucified Saviour* Jesus Christ, and submit himself to his Will: *Willingly, Willingly, replied the Heart-sick King, will I do this; and from this Moment do I lay all that God gave me, my Dominions, Power and Life, at the Feet of Jesus Christ my Saviour, who was Crucified for me: Whose Image he then kissed with great affection; and then told Florentius that he had really suggested matter of great Comfort to him: Which were some of the last Words he spake.*

29. King Charles I. of England, having as he confessed, passed two Acts contrary to his Conscience, the one to the Prejudice of the Churches of England and Scotland, and the other for the Death

Death of the E. of *Strafford*, he is reported to have lamented them all the Days of his Life, and that he thought he met the Rebukes of Divine Providence in the long train of Afflictions and Disappointments which afterwards attended him : And when he was told that his Death was resolved on, he said, *I have done what I could to save my Life, without losing my Soul, and sinning against my Conscience. God's Will be done.*

30. His Elder Brother, Prince *Henry* dying in his Youth, concluded his Life with these Words ; *O Christ, thou art my Redeemer, and I know that thou hast Redeemed me ; I wholly depend upon thy Providence and Mercy ; from the very bottom of my Heart I commend my Soul into thy Hands.*

This pious Prince used to say, that he knew no Sport or Diversion that was worth an Oath : And hearing some Persons discoursing about the Puritans of those Times ; he said, *He knew not what they called Puritan Preaching, but he loved that Preaching best that went nearest to his Heart : Where the Minister spake, as Attorney Noy said of Dr. Preston, as if he knew the Mind of God.*

A Person of Quality waiting on this Prince in his Sicknels, who had been his usual Companion at Tennis, and asking him how he did? was answered, *Ab Tom! I wish invain, for that time which I lost with thee and others in vain Recreations.*

"Now my Soul be glad, said he, for at all the Parts of this Prison the Lord hath set his Aid to loose thee: Head, Feet, Milt and Liver are failing; Arise therefore, my Soul, and shake off thy Fetters, Mount from this Body, and go thy way.

A. D. 305.

See Mr. Echards Ecclesiastical History pag. 462, 463.

31. We will conclude this Chapter with the Account of the Roman Emperor Galerius, who was one of the chief Promoters of the *Tenth Pagan Persecution* of the *Christians*, and exercised unheard of Cruelties towards them; setting the Soles of their Feet to the Fire till the Flesh Contracted and fell off from the Bones; clapping burning Torches to several parts of their Bodies at once, withal lengthening their Miseries to the utmost extent he possibly could. But the *Justice* of God did not suffer this bloody Man to continue his Ravages above *Five Years*, for at the beginning of the *Sixth Year* of his Tyranny he was

was seized with an Ulcer in the lower part of his Body, which soon turned to a Cancer, but proceeded very slowly, according to his proceedings with the *Christians*: His Body was turned to a Mass of Corruption, and bred swarms of Worms, which preyed upon him, and could not be removed by any means. The passages of his Urine and Excrements were mixt, the Membranes being corroded that separate them: And besides this, he had a *Dropfy*, which swelled his Legs and Feet to a prodigious bigness, and the stench of his Body was even intolerable. Thus he who had ordered the Flesh of the Holy Martyr *Donatus* to be plucked off with Pincers, saw his own Flesh pulled off from his Bones piece after piece by the Hand of God: And he who lengthened out the Sufferings of many excellent *Christians* to the utmost duration, was himself put thus on the Rack for a whole Year together by Justice from Above. And at last his lethargic Conscience awakened, and he was forced to confess the only Lord God, and give Glory to his Son *Jesus Christ*, publishing an Edict in favour of the *Christians*, opening their Prison Doors, and promising to rebuild

Exod. 12. 31,
32.

their *Churches*, and to make reparation for the *Mischiefs* he had done them; withal *begging their Prayers* for Him. This was very like *Pharaoh's late Recantation*, Go and serve the Lord your God, and Bless me also: And this too, as in the Case of *Pharaoh*, but a little while before his Death. This one Instance of Divine Vengeance upon *Galerius* is so full and so fitted to return the very same measures which this violent *Persecutor* had meted, who even push'd on *Dioclesian* himself to farther Cruelties than he would otherwise have inclined to, that it may in some measure serve the Reader instead of that excellent Volume which *Lactantius* wrote of the *Deaths of Persecutors*.

Thus the greatest *Manarchs*, and most Valiant *Generals*, and most haughty *Persecutors*, come at last to bow before the Footstool of the *King of Kings*, and resign both their *Crowns* and *Lawrels*, together with their *Souls* to him that gave them. And tho' they have been flattered perhaps with the Titles of *Invincible* and *Immortal*, they find they must die like other Men, and bring their Portion of *Dust to Dust*: And in Conclusion are constrained to join in
St.

*St. Paul's Doxology; Now to the King
Eternal, Immortal, Invisible, the only wise
God, be Honour and Glory for ever and
ever. Amen.*

CHAP. V.

*The Sentiments of Noble-Men and
Persons of Character; and of
States-Men and Persons of Emi-
nent Learning, concerning Reli-
gion and a Future-State.*

WE have already seen the Senti-
ments of Mighty Emperors,
Kings and Generals, concerning Religi-
on and a Life to come, in their last and
most serious Hours: Let us now draw
near to the Death-Beds of States-Men
and Persons of Character and Distincti-
ons for their Learning and other pecu-

liar *Endowments*, and we shall find them of the same Mind. An infallible Proof that Religion is no *Court-Device* or *Politick Contrivance* to keep People in Awe, and to make them the more governable by *humane Laws*; tho' this is indeed one excellent Fruit of our *Divine Religion*.

I. We will begin with Cardinal *Woolsey*, the Principal *States-Man* of his Time, and such a peculiar Favourite of King *Henry VIII.* that he gave up the whole Government of his Dominions to his Management; by which means this Cardinal amassed together such vast Treasures to himself, that he excelled many Princes in *Magnificent Treats, Presents, and Equipage*; but above all in vast and *splendid Buildings*: For he Built the two Royal Palaces of *White-Hall* and *Hampton-Court*; together with the Noble College of *Christ-Church* in *Oxford*, and a fine Hospital at *Ipswich*, his Native Town; and in short, he ascended to such a Height of Glory and Power, as to give Laws to most of the Courts in *Europe*: Yet after all, he had the mortification to see the *Spring-Tyde* of his Earthly Glory decline to a *low Ebb*; and being sent for
from

from his Arch-Bishoprick of *Tork* by a Messenger from the King, to answer to such things as were alledged against him, his great Spirit, unaccustomed to the Shocks of Adversity, bowed down at once under the Weight of it to such a degree as quite brake his Heart: So that he died on the Road from *Tork* to *London*, with this mournful Reflection on the Conduct of his Life, to the Honour of Religion; *Had I, said he, served my God as zealously as I have served my Prince, he would not have forsaken me in my Old Age.*

2. Sir *John Mason*, who was a Privy Councillor both to King *Henry the Eighth*, and King *Edward the Sixth*, when he came to lie on his Death-Bed called for his Clerk and his Steward, and delivered his Mind to them to this purpose; viz. "That he had seen *Five* Princes, and been Privy-Councillor to *Four*; and that he had been admitted to the most important Transactions of State for *Thirty* Years together; and all my Experience and Enquiry into things, said he, have brought me to these solid Thoughts, namely, that seriousness is the greatest Wisdom, Temperance the best Physick, a good Conscience

“ *Conscience* the best *Estate*: And were
“ I to live my Days over again, I would
“ change the *Court* for a *Cloyster*, the Bu-
“ *siness* of a Privy-Councillor for the Re-
“ *tirement* of a *Hermite*, and prefer one
“ Hour’s enjoyment of God in the *Chap-*
“ *pel*, before the whole Life I have
“ lived in a *Palace*. All Things now
“ forsake me, but my *God*, my *Duty*,
“ and my *Prayers*.

3. The Earl of *Leicester* was a States
Man of like singular Eminency in the
Famous Reign of our *Excellent Queen*
Elizabeth, giving a continued Proof of
his uncommon Abilities in the many
weighty Affairs which passed under
his Direction: But all the *Wit* and *A-*
bilities of the former part of his Life,
were far excelled by the *serious Wisdom*
of the latter part of it; in which he
drew up an irrefragable *Scheme* of *Re-*
ligion; shewing, with a sort of demon-
strative certainty, That *Man* is not so
much distinguished from a *Beast* by *Rea-*
son as by *Religion*; and that *Religion* is
indeed the most noble *Improvement* and
Exaltation of true Reason; nothing in
the World being more reasonable than
that *Perfect Truth* should be firmly be-
lieved; the greatest *Good* principally
embraced;

embraced; the *highest Authority* supremely *reverenced*; the *First Cause* and *Maker* of all things *most dutifully owned and feared*; and in *Summ*, that they who were *made* by God, and *live wholly* upon him, should *live wholly* to Him, and *improve all* for Him. This is the *Eternal Foundation* of Religion and Virtue; which tho' some may *exclude*, none can *subvert*; being as certain as that Man is a *Reasonable Creature*, and that base *Ingratitude* and the barbarous *Returning* of *Insolence* and *Affronts* for *Kindness* and *Benefits*, are no *commendable Qualities* in Man: And by consequence, that such-like Offences against an *Almighty Sovereignty* will pull down just Punishments upon the Head of the vile Offender, and that these *Punishments* will be *Eternal*, because the *Guilt* is *infinite*, and this is *Hell*: As a *supreme Delight* in the *chiefest Good* intimately and perpetually enjoyed makes *Heaven*.

4. Sir *Christopher Hatton* needs no greater Character than that he was one of the admirable *Ministry* of the afore-said *Illustrious Reign*; and he likewise a little before his Death, gave up his Mind to Religious Concerns, and calling

ling his Relations about him, he earnestly exhorted them to a serious and diligent perusal of the *holy Scriptures*; for if it be, said he, a commendable thing to know the *Laws* and *Customs* of our Country, how much more to understand the *Statutes* of Heaven, and the *Laws* of Eternity; those unchangeable *Laws* of Righteousness, by the observance of which we may obtain everlasting Favour in the sight of the *Great Monarch* of the World: Concluding with the Words of the Royal Psalmist, *I have seen an end of all Perfection, but the Commandments of God are exceeding broad.* We may become perfect *Masters* of vulgar *Arts* and *Sciences*, but we shall always find scope for farther *Progress* in *Divine Attainments.*

5. Sir *Francis Walsingham* was another Great Man in the same *Ministry*, and he likewise had great impressions on his thoughtful Mind concerning *God* and a *Future State*, as we may see in a few lines of a serious Letter that he wrote to the *Lord Chancellor Burleigh*:
 “ We have lived enough, My Lord, to
 “ our *Country*, to our *Sovereign*, and to
 “ our *Fortunes*: It is high time that
 “ we begin to live to our *Selves* and
 “ to

“ to our *God*. In the multitude of Affairs that have passed through our Hands, there must be some *Miscarriages*, for which a whole Kingdom cannot make our *Peace*.

The Retirement and unusual Pensiveness of this Great Man, then *Secretary of State*, being look'd upon by his Friends at Court as a Fit of Melancholy, some of them came to him on purpose to divert him: But Sir *Francis* soon pall'd their jocular Humour, saying, “ Ah! my Friends, while we *laugh* all things are *serious* round about us: God is *serious*, who exerciseth such Patience towards us; Christ is *serious*, who shed his Blood for us; the Holy Ghost is *serious*, who striveth against the Obstinacy of our Hearts; the Holy Scriptures bring to our Ears the most *serious* and important things in the whole World; the Holy Sacraments represent the most *serious* and awful Matters; the whole Creation is *serious* in serving God and us; all that are in Heaven and in Hell are *serious*; How then can a Man that hath one Foot in the Grave *Jest* and *Laugh*.

6. Sir *Thomas Smith*, who was likewise Secretary of State in the same Reign, after

after his great Services to his *Sovereign* and the *Publick*, and in particular to our Two *Universities* in settling the payment of their Rents by the *Corn-Rate*; became so deeply sensible of the great *Care* and *Application* that is necessary to a due preparation for the Life to come, that he quitted all secular *Business*, and discharged all unnecessary *Attendants*, and sent to his worthy Friends the *Bishops* of *Winchester* and *Worcester*, intreating them "to draw up the "plainest and exactest Method of making "our Peace with God, and of holy Living in this present World, according "to the directions of God's Holy Word: adding, *that it is great Pity that Men know not to what End they are born into this World, till they are ready to go out of it.*

7. Sir *Walter Rawleigh*, whose Worth needs no Comment, discoursing of the Happiness of Man, at a Meeting of many Learned Men which he usually held in the Tower of *London*, most demonstratively proved to them, that the true and fixed *Tranquillity* of our *Mind*, and the well-grounded *Peace* of our *Conscience*, which is absolutely necessary to a Happy State, is only attainable by our
sincere

sincere and *habitual* Regard to *Religion*; which not only gives us great Peace in this World, but improves and secures it to *Eternity*. And in his admired *Epistle* to his excellent History of the *World*, he brings together a Cloud of *noble Instances* of the marvelous Retributions of *Divine Providence*, in Instances taken from the Histories of the Kings of *England*, *France* and *Spain*; where he shews, that such Princes as use the horrible Methods of *Poisoning* or *Affassinating*, to remove such as they desire to have taken out of their way, do but teach others to do the same by *Them* and *Theirs*; so that *Fraud* and *Violence* seldom fail to work the *Ruine* of their *Authors* in this Life as well as that to come.

8. We will here mention but one more of the Renowned Men of that *Brave Reign*, which is Sir *Philip Sidney*, who was a Person of admirable *Endowments* and universal *Accomplishments*, of which the *Wise Queen* he served was not insensible, and therefore usually called him *Her Philip*; as the then *Prince of Orange* for the same Reason called him his *Master*; and indeed his *Character* grew so Famous abroad,
that

that the Estates of *Poland* would willingly have chosen him to be their King. But these worldly Glories had but a short duration, and when this *Great Man* came to the Close of his too short Life, he deeply lamented the *Levity* of that ingenious Romance of his, called *Arcadia*, which almost every Body else admired for its *uncommon inoffensiveness*. But *dying Persons* make their Estimates with greater severity than others, and therefore Sir *Philip* would have had that *Romantic Product* of his *Youthful Fancy* committed to the *Flames*, lest it should be a mean of kindling indecent *Heats* in others: And when he took his last *Farewel* of his Friends, he said, *Love my Memory, and cherish my Friends whose Faithfulness to me may recommend them to you; but above all, govern your Will and Affections, by the Will and Word of your Creator. In me behold the End of this World and all its Vanities.* The *Lord Brooks* had such a Value for this admirable *Gentleman*, that he ordered it to be inscribed on his Tomb, as an *Epitaph* sufficiently honourable, *Here lyeth Sir Philip Sidney's Friend.* His Death was lamented by the Kings of *France* and *Scotland*; and was

was the mournful Theme of the Students in both the learned *Universities* of this our Nation.

These Six great Men last mentioned were some of the Famous *Ministers of State* to our *Wise* and *Valiant* Queen *Elizabeth*, who are by some called her *dry Ministers*, from their *Sobriety*: Who, as we see, no sooner eased their Minds of their *Cares* for the *Publick Safety*, but they charged them with the important Care of their *Souls* and *Salvation*; a part of *Wisdom* which we sometimes find in the Breasts of the greatest *Foreign Politicians*, as well as those of our own Nation, when they come to think seriously and closely of the matter.

9. Count Gundamar, the *Spanish* Resident here in the Reign of King *James the First*, who was thought inferior to few in *Wit* and *Policy*, was so unhappy as to give the Reins to loose and extravagant Appetites in a great part of his Life; but at length he tasted the *Bitterness* of his Sins to that degree, that he would often repeat the Words of *Anselm* with great vehemence, and say, *I fear nothing in the World more than Sin*: Professing seriously to his
I Friends,

Friends, that if he saw the *Horror of Sin* on one hand, and the *Pains of Hell* on the other, and must choose one, *He would rather leap into Hell than fall into Sin.* Adding, that tho' he had formerly indulged himself in very indecent Liberties, *he had now rather be torn in pieces with wild Horses than commit a known Sin with deliberation.*

10. Cardinal Richlieu was such an accomplish'd master of the *Politics* of this world, that he laid the unhappy Foundation of *aggrandizing the Monarchy of France*; to the great prejudice of all *Europe*: But this is a *Depth of the Wisdom of this World*, which the Word of God assures
 1 Cor. 2. 6. us *cometh to nought*; and blessed be the good *Providence* of God which hath in part *fulfilled* the same before our Eyes. This great *Politician* confessed to *Peter du Moulin*, that he had been led into many Irregularities in his past Life by that which they call *Reason of State*, which gave his Conscience great *Dissatisfaction*; insomuch that he was sometimes tempted to try to ease his Mind by the Disbelief of a God and a *Future State*: But he found, he confessed, the *Notion of God* so strong on his Soul, and the Footsteps of the Divine Per-

Perfections so clear in the Frame of the Universe, that this Temptation could never make any deep impression upon him. "I feel, said he, the Powers of the World to come; and do own it to be the great Wisdom of Man to live as one that must die, and to die as one that must live for ever. And being asked one day why he was so sad? He answered, *Monsieur, Monsieur, the Soul is a serious thing; it must be sad here for a Moment, or be sad for ever.*

II. His Successor Cardinal Mazarine went too far in the Steps of his Politick Predecessor, pursuing the Grandeur of France and his own Interest by all means which he thought conducive to his proposed Ends, tho' he could not think them lawful: But his Conscience would not long bear these Oppressions, whatever the Subjects of France did, but alarmed him horribly with its Terrors: Whereupon to get some Relief he opened his Mind to a learned Doctor of the Sorbon, and in a sort of Despair cried out in the words of the Emperor Adrian, *O my poor Soul whither wilt thou go?* And after some discourse with him, he sent for his Confessor, and required him to deal freely with him in the con-

*Animala vā-
gula, blanda-
ta, que ibis in
loca horrida
&c.*

cerns of his Soul; and at last came to a solemn *Vow* to spend *Ten* Hours of every *Twenty four* in Devotion; and to allow no more but *seven* for Rest, *four* for Repasts, and but *three* for Business: And speaking one Day to the *Queen Mother*, he said; *Madam, your Favours have undone me; and if I were to begin my Life again, I would be a Capuchin rather than a Courtier.*

We here see that these *Great States-Men*, who knew how to bring *Kingdoms* and *States* to observe their *Dictates*, yet could never bring their *Consciences* to take such measures as they would willingly have imposed upon them: Which demonstrates that *Religion* is not the crafty *Device* of Men, but the *Eternal Law* and *Power* of God; who will make the *Knees* of the proudest Men bow to his *Sovereign Majesty* first or last, and will constrain the most prophane *Lips* to *confess* Him. And as to that Retirement which many of these great Men wished too late that they had chosen for the *Conduct* of their Lives, when they were just concluding them; we shall see some *Wise Men* making this *pious Retreat* in due time, in the following Instances.

12. *Verge.*

12. *Vergerius* an Italian Bishop of great Piety, being convinced of the pernicious Corruptions of the Roman Church, quitted his *Bishoprick* and retired into *Switzerland*, that he might there enjoy a calm Retreat with the free enjoyment of the *Blessed Gospel*: And instead of loading himself with worldly *Treasure*, when he left his wealthy *See*, he brought with him what he more valued, a few excellent *Books*, and among these one written by *Seignior John Valdesso*, containing CX *Divine Considerations*; which Author now properly falls in to be next considered.

13. *Seignior John Valdesso* was of the Nobility of *Spain*, and was endued with such a favour of *Religion*, that his familiar Discourses at the *Spanish Court* very happily induced many Persons of the best *Quality* to a serious Regard for Religious Concerns. Doctor *Donne* remarked of his Book of *Divine Considerations*, that not one of them, though they are one Hundred and ten, ends without mentioning something of the Honour due to our Lord and Saviour *Jesus Christ*. This Noble Lord having lived long in the *Court*, saw a necessity of retiring thence in good time; for

God had taught him *to seek his Kingdom in the First Place*: So that he retired from the amusing Splendor of that *Earthly Court*, to contemplate and secure the *glorious Kingdom* of his beloved Master Above; making it the business of his Life to draw as many as he could to bear him Company in this *glorious Undertaking*, in which he had very considerable Success, for that the *Truth* of his *Words* were mightily enforced by the known *Sanctity* of his *Life*.

See his Life
written first
in Italian,
then in Latin
by Beza,
and in English
by Crashaw.

14. Galeacius Caracciolus makes a *Third Instance* of the like Nature. He was *Marquess of Vico* in *Italy*, of a *Noble Extraction* and a great *Estate*: He had very near Relations of powerful Interest both in the *Court* of the *Emperor*, and in that of *Rome*; and met with extraordinary Temptations from all these to keep him in the *Corrupt Religion* in which he had been Educated, that is, the *Roman*. But God, who had enlightened his Mind, did also fortify his Heart; so that he effectually performed all that *St. Jerome* determined to do if he were ever brought into the like Circumstances: For he slighted the pathetic Letters of his Uncle and other *Noble Relations*: he was unmoved by the entreaties of his

his *Parents*, the *Cries* and *Tears* of his *Wife* and *Children*, and the loss of his *Honour* and *Estate*; and in fine, he forsook his *Country* and all that was dear to him therein, to enjoy at *Geneva* the saving *Truths* of the blessed *Gospel*, and to inherit the *Promises* made therein to such as leave *All* for his sake: Yea, he gloried in professing these *reproached*, *despised* and *persecuted* *Truths* of the *Gospel*; and with *Moses*, to whom the *Historian* compares him, he *Chose* rather to suffer *Affliction* with the *People* of *God*, than to enjoy the *Pleasures* of *Sin* for a season; *Esteeming* the *Reproach* of *Christ* as greater *Riches* than the *Treasure* of *Egypt*; because he had *Respect* to the recompence of *Reward*, and endured as seeing *Him* who is *invisible*. And upon a full *Experience* of the *Change*, he used to say, *That* he preferred one *Hours* *Communion* with *Christ*, before all the *Riches* and *Pleasures* of the *World*.

These are uncommon *Precedents* of the *Love* of *God* and *Faith* in his *Son*: But we have some *Gleames* of the same illustrious *Spirit* in other *Noble Men*.

15. The Learned Lord *Bacon* used to observe, that true and deep *Philosophy* always led Men to a sublime *Admi-*

See his Confession of Faith and Devotion

Printed in a small Tract. a ration of the First Cause of all things, and a profound Regard to his Will and Honour; and that *Religion* is the First Principle of *Right Reason*; and that *Piety, Virtue, and Honesty*, make the sweetest Life in the World; for such live in *Honour*, and die in *Peace*: Whereas wicked Men live a base and dishonourable Life at present, and inherit *everlasting shame and Contempt* in the other World.

16. The Earl of *Strafford*, in the Reign of King *Charles the First*, at the mournful Conclusion of his Life cried out, *O trust not in Man that shall die, nor in the Son of Man that shall be made as Grass.* There is *no confidence in Princes*: The only thing that stands by a Man is the *Blood of Christ* and the Testimony of a *good Conscience*.

17. To this purpose also did the truly honourable Lord *Capel*, who died likewise on a Scaffold for his faithfulness to the same Prince, exhort his Son to serve God faithfully, and to put his Trust in him alone: telling him, that whereas it was uncertain whether that *Earthly Inheritance* which did of Right belong to him would come into his Hands, he would bequeath him a better Legacy; namely,

namely, the Prayer of the Psalmist, Psal. 5. 8. *Lead me, O Lord, in thy Righteousness, because of mine Enemies; make thy way Straight before my Face.* Assuring him, that an *Upright* Life with the *Favour* of God is better than all worldly Substance. And then said to him, *Boy, I would have thee be a plain honest Man.*

18. After *Don Lewis de Haro* had lived a great while the grand Favourite of *Spain*, with too little Deference to Religion, he grew very serious, and his Thoughts were in a manner wholly taken up with the *infinite Concerns* of another Life: Upon which one of the merry Wits at Court drolled upon him as Priest-ridden, and amusing himself about the abstruse things of an Invisible and Immortal Life to come. To which the *Don* replied in the Words of *Tertullian*. The *Being* of God and the *Immortality* of the Soul of Man, are things known by the Light of Nature; and tho' the latter is not so generally known as the former, yet the most *Sober* and *Learned* Heathens have earnestly contended for it; yea the most *degenerate* of the Heathens, acknowledge a *God of Gods*; and every one is ready to confess it in any difficulty. For in case of Danger, he cries, *God help me:*
And

Quedam etiam Naturalia nota sunt, Sc. Tertul.

And in case of Injury, he says, *God sees my Wrongs, and knows my Innocency.* Yea, the meanest of the Vulgar will scarce part with his Friend without saying, *God be with you, or, I commend you to God.* And tho' some vain People say, *That which is Dead hath no sense; enjoy your self therefore whilst you live, after Death there is no Pleasure:* Yet here I will call to Mind that which is more wisely said; even that *Vanity is in the Heart of Man,* and that the *Wisdom of the World* is no better than *Folly.* And then if any one be such a Heretic to *Natural Religion,* as to join with the prophane *Wits* and *Debauchees* of the Times, I will tell him that such a *Heretic in Manners* is not worthy of the Company of an *honest Heathen.*

Let us come down from the *Nobility,* to those of the next Rank in *Quality,* and we shall receive the same serious Instructions from their Lips.

19. Sir Henry Wotton, after his great Proficiency in *Learning* with the general Applause of the *University* in which he Studied; his Embassies to *Holland, Germany, and Venice;* and his other honourable Employments; desired to retire, that he might Contemplate great-
er

er Things, and for that Reason requested the *Provost-ship* of *Eaton*, where enjoying his beloved *Study* and *Devotion*, he made this his Motto, *At last I have learnt, that Retirement is the best way to make us Wise*: Affirming, that the day he put on his Surplice was the happiest of all his Life: It being, he said, the best State of Life that a Man could attain to, to be at leisure to *be* and to *do* good: And he would often reflect on his past Life with Tears, and say, *How much time have I to Repent of, and how little to do it in!*

Tandem didici, Animas sapientiores fieri quiescendo.

20. Mr. *Howard*, who was afterwards the Learned Earl of *Northampton*, being troubled with *Atheistical* Suggestions, cleared his Mind of them thus; "since
 " no Man can give an Account of his
 " own *Being* or any other without
 " God; since there has been such an
 " uniform and constant Consent of all
 " Mankind of all Countries and Ages, as
 " to the *Being* of a God and a future
 " Life; whereas in other things of less
 " importance very few Persons can be
 " brought to agree; And since so many
 " Generations of Men cannot be
 " imagined to be *deceived*, or that they
 " should agree to *deceive* others; How
 " can

“can any one be an *Atheist*? And whereas he had heard, that some termed Religion a Piece of *State Policy*; he replied, “that this must needs be “false, seeing that so many *Great Politicians* have felt the *Divine Power* “of Religion in the *deep Wounds* of “their own *Consciences*, for which “they could find no *Remedy* but the “prescriptions of *God’s holy Will*.

21. Sir *Spencer Compton*, Brother to the Right Honourable the Earl of *Northampton*, lying on his *Death-Bed* at *Bruges* in the time of the Exile of King *Charles* the Second, he called to him his Reverend Friends *Bishop Morley* and *Doctor Earles*, and raising himself upon his *Pillow*, he intimated the *ineffable Joy* he felt in his Approaches to the Kingdom of his Supreme Lord, crying out, *My Dear Jesus*, as if he really saw him, and stretched forth his Arms to embrace him. After which holy extasie, he composed himself to a serious and judicious Discourse of the infinite *Excellency* and *Advantages* of Religion; concluding with this pathetic application to his Friends; *O be good, and keep close to the Principles of the Christian Religi-*

on,

on, for this will bring a Man Peace at the last.

22. Sir Thomas Coventry, hearing some Gentlemen *jesting* about Religion, minded them, that there is no greater Argument of an ignorant and inconsiderate Mind, than to *droll* upon matters of Religion; for this, said he, is to sport with *Life* and *Death*, and to make a *jest* of ones own *Destruction*. The Contents of Religion are awful and of infinite Importance, and 'tis the part of a Wise Man to examine them seriously and severely; but to abuse them with bold and prophane Jests, renders not Religion ridiculous, but the Buffoon who trifles and sports with his own Life: So that if the Principles of Religion can be thought to be *doubtful*, they ought however to be examined with an awful Fear and Regard, because they concern us so *nearly* and so *importantly*.

There is a memorable Passage related by *Masius* in his Comment upon *Joshua*, as what he had read in the *Jewish Antiquaries*, namely, that when *Noah* entred into the *Ark*, he carried not Gold or Silver, but the *Bones* of *Adam* with him into it; and distributing them afterwards among his Sons, he said, "Behold here, "my

“ my Sons, the most precious Inheritance that your *Father* can leave you.
“ You shall have your share of *Lands*
“ and *Seas* as *God* shall appoint; but
“ suffer not your *Hearts* to be entangled in these *Vanities*: My Children,
“ all that is here *below* will pass away,
“ and here is nothing that can subsist
“ eternally. Learn this Lesson from
“ these *dumb Doctors*, the Reliques of
“ your *Great Grand-Father*; which will
“ serve you for a *Bridle* in your *Prosperity*,
“ and a *Refuge* in *Adversity*;
“ and will be a constant *Looking-Glass*
“ to shew you your *Mortality*, and to
“ quicken you to provide for your
“ Souls.

If we should now peruse the *Lives* of all the most *Learned* and *Knowing Men* in the remotest *Times* of the *World*, the *Patriarchs* and *Prophets*, the *Apostles* and *Primitive Fathers*, Men of the best *Parts* and *Learning*, and of the greatest *Prudence*, *Integrity* and *Sanctity*; we should find them all bearing their *Testimony*, with holy *Policarp* Bishop of *Smirna*, *I have found the Lord my God a gracious Master to me, and I will never depart from his Service*; which as *Policarp*, so many *Thousands* of

of others have sealed with their *Blood*. We will only mention the Sentiments of a few of the most *learned Men* of our Times.

23. The *Piety* and *Learning* of the most Reverend *Arch-Bishop Usher* has been the Wonder of the Learned part of the World: For as his natural Parts were extraordinary, so *Religion* and the best *Literature* struck their Roots in them very early, and grew to such a *Height*, and bore such noble *Fruits*, as did at once enrich and astonish the World; the rather because an *Humility*, as extraordinary as all the rest, consolidated and adorned the whole; which also rendered the *height* of his Prosperity *safe*, and made the *Straits* of his Reducement *easy*. His whole Life was an *Instructive Sermon* to Men; and at his Death having no memorable *Offences* to bewail before God, he prayed that his *Sins of Omission might be forgiven*: And being debased yet more and more in his own Eyes, as he saw himself drawing nearer to the *Tribunal* of God, he said, *he desired to die as Mr. Perkins did*, imploring *Mercy* and *Favour* of God through the Mediation of his only Son *Jesus Christ*.

24. The

See the Dutch
Eiconies Illu-
strium Viro-
rum.

24. The great Learning of *Hugo Gro-
tius* is also acknowledged with admira-
tion throughout the World; which for
the *Universality* and *Depth* of it could
not perhaps be paralleled in many Ages
past. For he had taken an exact Sur-
vey of all the Learning that the *He-
brew, Greek, and Latin* Languages af-
forded, as his elaborate *Writings* demon-
strate: And yet he was not wholly shut
up in his Study, but performed many
Embassies in Foreign Courts, and ma-
naged sundry Political *Transactions* at
Home, with great Honour. At length
being very much indisposed by a Storm
and other Illness in his Voyage on the
Account of his Embassy from the Court

See Dr. Me-
rick *Causabon*
de usu verbo-
rum

of *Sweden* to that of *France*; he desi-
red to be put on Shore, where sending
for the Minister of the Place, he pro-
fessed himself to be the poor *Publican*;
saying, that he had nothing to trust to
but the Mercy of God in *Jesus Christ*;
wishing that all the World saw as much
Reason for Religion as he did: And not-
withstanding all the Fame of his *Learn-
ing* and the Honour of his great Em-
ployments, he wished he could change
Conditions with *John Urick*, a devout
and harmless poor Man in his Neigh-
bourhood,

bourhood, who constantly spent *eight* Hours of every *Four and Twenty* in Prayer and Pious Exercises; *Eight* in his daily Labour, and allowed but *Eight* for Sleep, Eating, and other Necessaries. And when some that were about this Great Man admired his astonishing Industry and Performances, he replied; *Ab I have lost my time of Life in a* *Ab Vitam* *busy Idleness.* He advised his Wife to *perdidi ope-* join in *Communion* with the Church of *rose nihil a-* *England*; And to a Friend that desired *gendo.* him in his great Wisdom and Learning to direct him in short, how to lead his Life to the best advantage, he said, *Be serious.*

25. To the learned *Grotius*, we will subjoin his learned Cotemporary and Antagonist as to the *Dominion of the Sea*, Mr. *Selden*; who is said to have comprehended all the Learning and Knowledge that is lodged either among the *Jews, Heathens, or Christians*; but with too little favour of Religion in the opinion of many, till being much pressed in Mind, he sent for *Arch-Bishop Usher* and Dr. *Langbain*, and after some Discourse, he opened his *Mind and Heart* to them to this purpose; namely, that he had surveyed the greatest part of the

K

Learn-

Learning that is among the Sons of Men; that he had his Study full of *Books* and *Papers* upon most Subjects that are worthy to be treated of: Yet in all the numerous *Prints* and *Manuscripts* which filled his vast Library, he found nothing whereon to repose his *Soul* but the *Holy Scriptures*, in which those noble Expressions of St. Paul to Titus much affected him. For the Grace of God Titus 2. 11, 12, 13, 14, 15. which bringeth Salvation, hath appeared to all Men; Teaching us, that denying Ungodliness and worldly Lusts, we should live soberly, righteously, and godly in this present World; looking for that blessed Hope, and the glorious Appearing of the Great God, and our Saviour Jesus Christ; who gave himself for us, that he might redeem us from all Iniquity, and purify unto himself a peculiar People, zealous of good Works. These things speak and exhort, and rebuke with all Authority. He desired after this to receive the *Holy Eucharist* at the Hands of Arch-Bishop Usher, and requested him to Preach his Funeral Sermon; bequeathing his Noble and very valuable *Library* to the University of Oxford.

26. Francis Junius, a learned Person, known by his Latin Translation of the
Old

Old Testament from the *Hebrew*, with his Associate *Tremellius*, confesseth of himself that he was in his younger Years much assaulted by a prophane Distrust of the *Providence* of God ; till being in extreme Danger of his Life in a Tumult at *Lyons*, and being wonderfully preserved, he was constrained to acknowledge a *Divine Providence* therein: After which, by his Fathers Advice, he began to peruse the *New-Testament*, of which he writeth thus ;
 “ When I opened the New-Testament,
 “ I first fixed my Eyes on that most
 “ August Chapter with which *St. John*
 “ begins his Gospel ; *In the Beginning*
 “ *was the Word, and the Word was with*
 “ *God, and the Word was God.* I read
 “ part of the Chapter (says he) and was
 “ soon convinced that the *Divinity* of
 “ the Argument, and the *Majesty* and
 “ *Authority* of the Style, did far excel
 “ all the *Eloquence* and *Art* of Humane
 “ Writings: My whole *Body* trembled,
 “ my *Mind* was astonished, and I was
 “ so affected all that day, that I knew
 “ not *where* or *what* I was. And then
 he breaks forth into a sort of Rapture
 in the Reflection, and cries out, *O my*
God, thou wast mindful of me, according to

Nil curare
Deum nec
sui nec
alieni.

the multitude of thy Mercies; and in Pity broughtest home thy lost Sheep into thy Fold. “ And then he goes on to shew, what furtherance in his holy Course of Life he received from the powerful Piety which he beheld in a plain honest Country-Man; of which he gives this Account: That as he walked abroad one day, he went into a Country-Man’s House to get something to Eat; where he found that God had prepared him an excellent School of Divinity. *O the admirable Wisdom of God, saith he, who so brought it to pass thro’ his Grace, that this pious Peasant instilled a most ardent Zeal for God in my Breast:* And in the same Hour God was pleased to make each of us Instrumental to the Good of the other; for I, saith he, was an ill Christian, if any at all, yet I excelled him in Knowledge; and so it pleased God to impart Instruction to the Country-Man from my Lips, and to me the vigorous Warmth of a holy Life from his Breast.

27. The learned Chronologer *Fun-*
cus having left the Divine Calling of
 a Minister of Christ for the secular Pro-
 motion

in
to
to
ly
he
a
h
ne
o
e-
t
t
e
r

motion of a *Privy Counsellor*, after many severe Reflections upon himself for this, he at last left this standing Admonition to Posterity, which for memory sake he comprised in a Latin Distick; *Learn by my Example to do the Work that God calls you to, and look on over-much Business as a very great Plague.*

*Disce mei exemplo Man-
dato munere
fungi: Et
fuge ceu Pes-
tem τὴν πο-
λυπαραγμύσαν-
την.*

28. *Daniel Heinsius*, the History-Professor of *Leyden*, was a Master, saith *Mr. Selden*, both of the severe and polite Parts of Humane Learning. Yet after all his learned Inquiries and Acquisitions, he perceived great Deficiencies in humane Knowledge, for which there is no Remedy here below; which made him breath out that saying of *Solomon* in a deep sigh, saying, *Alas! that which is crooked cannot be made strait.* And then in a pathetic dislike of earthly Things, he professed, as *Mr. Baxter* did after him, "That if it were
"a lawful Course, he could willingly
"bid the World *Farewel*, and shut up
"himself amongst his pious Books, en-
"joying the Conversation of those *Di-*
"vine Souls, as in the Lap of *Eternity*;
"pitying the *Rich* and *Great* Ones who
"knew not this exalted Happiness.

29. Dr. Donne, a Person of extraordinary Parts and Spirit, taking his solemn Farewel of his Friends on his *Death-bed*, left with them this piercing Expression, *I repent of all my Life, but that Part of it I spent in Communion with God and doing Good.*

That Person who lives not as a sincere *Christian* will have Reason to wish on a *Death-bed* that he had not been born with the Nature of *Man*. Take one Instance more of this Kind.

Totius Rei-
pub. literariæ
Decus. Gul.
Riv. Vindic.
Evang.

30. That great *French Scholar Salmasius*, who is mentioned with great Esteem by the *Learned Men* of his time, after all his Study and Labour, went out of the World with this sorrowful Reflection: "Oh! I have lost a World
" of *Time*; of *Time*, the most precious
" thing in the World, whereof had I
" but one Year longer, it should be spent
" in *David's Psalms* and *Paul's Epistles*.
" Oh *Sirs*, said he to those about him,
" mind the World less, and God more.
" All the *Learning* in the World, with-
" out *Piety* and the true *Fear* of God,
" is nothing worth. The *Fear* of the
" Lord, that is *Wisdom*; and to depart
" from *Evil*, that is *Understanding*.

These

These are the lively *Sentiments* of the most *learned* Men, when they come to see Things in a true Light, and to judge of them by impartial Estimates, with an Eye to the neighbouring *Eternity*: In which Case, they all see the Folly of poring on a parcel of musty *Heathen Manuscripts* with more eagerness than on the Rules of *Eternal Life*; and in esteeming a Person of great Humane Knowledge, tho' destitute of the Refining Power and *Spirit* of Religion, above a more useful *sincere Christian*, who truly knows God and his Son Jesus Christ.

For, tho' we were endued with such a vast *Capacity* of Mind, as to be able to *comprehend* all the Knowledge of *Nature* and *Art*, and of all *Philosophy* and *Languages*; with a perfect Scheme of *History*, and the whole Plan of *Politics*; and if after all these *Plumes* of notional Attainments, we were to go out of this World without the *transforming* Effects of *Religion* upon our *Minds* and *Hearts*; we should but render our selves more miserable than others, by descending into the *horrible Pit* with a pretence to greater Wisdom than they, and be more *Scholastically* ruined for ever.

*Sapientior de
scendere in
Infernum,*

Let us take a short View of those Persons who have professedly set themselves to inquire into the Works of Nature, the most intelligent *Naturalists* and *Physicians*, and we shall find them of the same Mind.

31. The Ancient Physician *Gallen*, wrote of the *Anatomy* of the Body of Man, with such an Air of *Piety* and affectionate Reverence for Man's *Creator*; that *Gassendus* thinks him enflamed by a *Divine Heat* in the whole Composure. His *Seventeen* Books on that Subject are like so many *Psalms* of Praise to the Almighty and All-Wise God, who hath so fearfully and wonderfully made and fashioned the Body of Man; or as the vulgar *Latin* renders it, who hath composed such an admirably fine piece of *Needle Work* as the curious *Contexture* of *Humane Bodies* demonstrates.

See *Gallen de usu Partium.*

Psal. 139 14.

Acupictus sum.

Mirabile Commentum, &c. Lact.

Lactantius calls this Book of *Gallen's* a *marvelous Comment* upon the Creation of Man; and *Gallen* himself manages it as a full *Demonstration* of a *Deity*, which every Man carries about with him: So that if he duly considers the wonderful *Mechanism* of his Body, and the noble *Faculties* of his Soul, he will

will find two grand *domestic Witnesses* of the *Being* of a *Great and Wise God*: And indeed we may say of all Places and Things, with *Heraclitus* on a like occasion, *Even here also God is present.* *Etiam hic Dii sunt, Heracl.*

32. The most Ingenious *Doctor Harvey*, whose service to Mankind in the discovery of the *Circulation* of the Blood is every where celebrated, having searched, according to his usual accuracy, into the Nature of *Generation*; demonstrates the Necessity of *Creation* in order to the Production of *those Animals* that are now continued by *Generation*: For that none ever found or could rationally conceive any *Elements, Particles* or other Thing before and separate from these Animals, which might produce them: and therefore they must be Created at First by *Omnipotence*. *Printed for W. Freeman at the Bible over-against the Middle Temple-Gate.*

33. To this worthy *Physician* we may properly join another, the late Author of a serious Discourse upon the *Certainty of a Future and Immortal State*; which he illustrates by many *Moral, Physiological and Religious Arguments*; thereby doing Honour to his *Faculty* as well as Right to his *Religion*.

34. And now, as to the *Philosophers* of these Times, no competent Judge of the Case, can deny a principal Respect

to the ever Honourable Mr. *Robert Boyle*, whose *curious* and *elaborate* searches into the *Secrets* of Nature, are famous throughout the *learned World*, and will be so to the end of it; for that he began and ended his Philosophy with a solemn *Devotion* to Almighty God, and made all his Attainments in these Studies so many Steps to raise the *Praise, Love* and *Reverence* of the Glorious Creator of all things: And being influenced by these pious and worthy Principles, his whole Life seemed to be a *Lecture* of *Piety, Charity, and Humility*; which I can the more freely assert from that personal Acquaintance with which he was pleased to honour me.

How much more valuable the *Labours*, and more fragrant the *Memory* of this *Noble* and *Divine* Philosopher is, and will ever be, than that of *Thomas Hobbs* of *Malmsbury*, it is scarce in the Power of Words to utter. What a Blessing was the Ingenious, Humble, and Pious *Boyle* to Mankind! What a common Plague was the fallacious, proud and impious *Hobbs*? And with what Serenity, Honour and Hope did the former bid Adieu to this World! whilst

whilst the other went out of it in the *Dark* and with a stench, as well as with terrible Apprehensions of what might follow. For now his *Leviathan Spirit* failed him, as it usually did when he was *alone* or in the *dark*. He had been an Instrument of the Prince of Darkness in poisoning many Young Gentlemen and others with his wicked Principles, as the late *Earl of Rochester* confessed with extreme Grief upon his Death-Bed: And if his *Leviathan* goes on to diffuse its hellish Spawn to the end of the World, the greater will be the shame and sufferings of the miserable Author. Whilst the perpetual *Labours* and *Lectures* of the pious *Boyle* against Infidelity will then redound to his everlasting *Honour* and *Glory*. All this, as surely as that *God will Judge the World in Righteousness*; that is, as sure as there is a God in Heaven and rationable Men upon Earth.

It is remarked by those that critically observed the Author of the *Leviathan*, in whose Neighbourhood I sometime lived, that tho' in a *Humour* or *Bravado* he would speak very strange and misbecoming things of God; yet in his *Study*, in the *Dark*, and in his *retired Thoughts*,

Thoughts, he trembled before Him. Many appear like Atheists in their *Mirth*, and *Wine*, and *Company*, who are quite otherwise in *Sickness*, and *Danger*, and *Solitude*. What could make this strange Man awake in such Terror and Amazement, if his Candle happened to go out in the Night? But that he was unable to bear the dismal Reflections of his dark and desolate Mind; not knowing how to extinguish or how to bear the Light of the *Candle of the Lord* within him: Which constrained him to confess at his Death, *that he was about to take a Leap into the Dark*; a base and pitiful Exit, discovering at once a degenerate Soul and a *desperate End*; beneath the *Spirit* of the very *Heathens*.

Plato de Re-
pub. lib. 9.

Pectus inuult.
deformant
macula, Juv!

What *Plato* affirmeth of *Tyrants*, may as properly be applied to those that are called *Atheists*; if we could see their Breasts, says he, we should find them full of Grief, Anxiety and Torment; *Their very Hearts*, says the Poet, *are branded by their horrid Crimes*.

The *Persian* Messenger, in *Eschiles* the Tragedian, could not but observe the worth of Piety in time of Extremity: "When the *Grecian* Forces hot-
ly

ly pursued us, saith he, and we had
no way to escape but over the great
Waters of *Strymon*, then indeed frozen,
but beginning to thaw, when it was
a hundred to one but we had all
perished in it; with mine Eyes I saw
many of those *Debauchees* which I
heard before so boldly maintaining
that there is no God, now upon their
Knees, every one of them with Eyes
and Hands lifted up to Heaven; begging
earnestly for Mercy and Succour;
and praying that the Ice might hold
till they got over. Those Atheistical
Gallants, saith a pious Author in the
application of this Story, who proscribe
Godliness out of their *Hearts* and
Houses, as if it were only a *Humour*
taken up by some *precise* Persons; and
like the Emperor *Galba*, scorn them who
fear or *think* of Death; yet when they
themselves come to enter the Lists
with that *King of Terrors*, and perceive
in earnest, that they must now launch
forth into the Eternal World, where
they will either be *Comforted* or *Tormented*
for ever; they cannot but applaud the
Wisdom of the Pious: Then the greatest
and haughtiest of Sinners honour their
serious *Ministers*, and say,

say as dying *Theophilus* did of devout *Arsenius*, *Thou art Blessed, O Arsenius! who always hadst this Hour before thine Eyes*: Or as the Young *Libertine* who visited *St. Ambrose* lying on his Death-Bed, and could not but admire the heavenly Peace and Joy which appeared in the good Old Man in his last Hours; who thereupon, turning to his Companion, said, *O that I could live with thee, and die with St. Ambrose.*

It is observed of the *Cardinals* and other Persons of *Rank* among the Papists, that they desire to lye in their Coffins in the Habits of the *Religious*; and they bequeath large Sums that they may be prayed for, after their Deaths; and are carved in a praying Posture upon their *Tombs* and *Monuments*; tho' many of them are little pleased with *Religion* and *Devotion* in the time of their Life and Health. This is so prevailing a Custom among them, that such as have searched the Records of this our Realm from the first date of our History to the Reign of King *Henry VIII*; do affirm, that there is not in all that space of time one King, Prince or States-Man, whose last Will is extant; that did not bequeath a considerable *Legacy* for the praying

praying for his Soul. Now if this be a strong Argument of the *Redundancy* of *Superstition* in those Times, it is however no less an Argument of the *Rarity* of *Atheism*.

35. The Famous *French* Philosopher *Des Cartes*, hath very zealously asserted the *Being* of God, and the *Immortal State* of humane Souls; and yet he is in great *Vogue* with Men *Atheistically* inclined; because they would fain be of Opinion that his *Mechanical Hypothesis* gives so much to the *Agency* of material Things one upon the other, that it leaves little to the *Providence* of God; which being a troublesome *Article* of Faith to vicious Minds, they would gladly be rid of it at any rate, even tho' it be at the Expence of their Eternal Deceiving and Undoing. But *Des Cartes* was too ingenious a Person to be thus deluded; and therefore after all the Wit he has shewn in his Discourse about the *Mechanical Power* of Matter, he was not able to overlook the many powerful Demonstrations of Gods *Being* and *Providence* in the World, or so much as to pass them by in silence; but in his

*Des Cartes de
Princip. pag.
2. Art. 54, 55.*

Answer

Answer to the third Letter to *H. M.*
 page 104, he writeth thus. "I consi-
 der *Matter*, as left to it self, and no
 way *impelled* by any thing else; as a
 thing perfectly *quiescent*: But it is
 moved and managed by God, who by
 his *conserving Power* continues such
 Motion and Translation to it, as he at
 first granted to it.
 So that we must here bewail the dis-
 mal *Degeneracy* of Humane Nature, and
 the desperate *Ascendency* of *Darkness*
 in those unhappy Persons, who glad-
 ly follow this *Philosopher* when he
 seems to lead them towards *Infidelity*;
 and yet do most disingenuously desert
 him when he would bring them to the
 acknowledgment of the *true God*, as
Maker and *Governour* of the World.
 But sad *Experience* will teach even those
 that are the most averse to learn these
 sacred Lessons from the Light of *Na-
 ture* and *Revelation*.

Let us now, after the Sentiments of
 the grave *Philosophers*, consider those of
 the Brisk and Aiery Men, the *Poets*,
 on the Points before us.

36. Mr. George Herbert, younger Brother to the Lord Herbert of Cherbury, was a Person of great Wit and Learning, and turned his Noble Faculty of Poetry to the most *Divine Uses*; as his pious and ingenious Book of *Poems* do every where demonstrate. In his Poem called the *Pearl*, alluding to that mentioned *Matt. 13.* he professes, that tho' he had taken a view of all Humane Learning, Honour, Pleasure, and the other Enjoyments of this World, yet he resolutely bid Farewel to them all for the Pleasures and Advantages of the *Love of God*, and the *Sweet and Happy* Entertainments of Religion. And according to this Self-dedication, he used, when he mentioned the Name of our Lord *Jesus Christ*, to add, *my Master*; and would solemnly profess, *That he would not part with one Leaf of the Bible for all the World, if it were offered in Exchange*: To such as spake of any of his good Works, he used to reply, *It is a good Work if it be wash'd in the Blood of Christ*: And his beloved Motto was, *Less than the least of God's Mercies.*

L

37. Mr.

37. Mr. *Abraham Cowley* was a Person in whom great Wit and Learning, a noble Fancy and solid Judgment, improved by Travel and Conversation, were happily conjoined to make an *Admirable Poet* and an *Accomplished Gentleman*. His Wit indeed, grew too luxuriant in the Heat of his Youthful Blood, especially on *Love Subjects*, which he severely lamented afterwards; and on this occasion reflected with extream Concern upon the too common abuse of *Poetry*, that Noble and Divine Gift, which raises or depresses the Passions with a *Power* almost *Arbitrary*, and is as a Bellows to blow up our Love or Hatred towards Persons and Things. He admired the *sacred Poetry* of King *David*, and other inspired Authors; and observed that the Holy Scriptures afford many magnificent Subjects for Poetic Descant. He used to say, that the Conversion of *Poetry* and the *Jews* would bring great Glory to the *Christian Religion*; and wished, that such as are entrusted with the *Talent* of a Poetic *Genius*, would never use it but to the *Glory* of God, and the *Good* of Mankind; that Wit and Eloquence might no more be abused in the beggarly
Flat-

See the Preface to his Works.

Flatteries of Great Men, or the servile *Idolizing* of Women, or in wretched *Scurrility* and *Lampoon*, or in laying false Colours on *Virtue* and *Vice*. And as to the *Errors* of his own Pen, he lamented them with abhorrence, and not only gave Orders that they should be *Corrected* in the next Edition, but took Care about it in a solemn *Article* of his *last Will*, in which he recommended the *Revising* of his Works to a *Reverend Divine*, with this strict *Injunction*, That he should be sure to let nothing pass that might seem to give the least *Offence* to Religion or good *Manners*.

Ah! what dismal *Reflections* will many *licentious Poets* make upon themselves when they come to die, if they die in their Senses! Especially many of those who write for the *Stage*, whose *Lessons* of *Impiety* and *Vice* have been so often repeated with all the Advantages that *Wit* and *Beauty*, *Action* and *Ornaments* could give them, in order to make the deeper *Impression* upon the thronged *Auditory*. It will then be as little for their *Honour* as for their *Comfort*, that they have been the means of the *Corruption*, and consequently of the

Destruction of many Persons of the best *Parts* and *Quality*; who might otherwise have given great *Glory* to *God*, and done good service to their *Country*. Alas! what *Restitution* can they make to the *World* for these *Damages*? Or what can they give in *Exchange* for the *Souls* they have undone for ever? It is too apparent that they put these *Thoughts* far from them at the present, and are too likely to *banter* all *Advice* to the contrary; but the *Regret* will fall so much the *heavier* upon them at the last: For a long and flagrant *Course* of *Impiety*, always terminates in *severe* and *bitter* *Sorrow*; which if it be timely and true, is the happiest thing that can befall a *Sinner*; because it effectually prevents his *Everlasting Weeping* and *Wailing*: As we hope it did, in the eminent *Instances* following.

38. *John Earl of Rochester*, was a very *Great Man* every way; a great *Wit*, a great *Scholar*, a great *Poet*, a great *Sinner*, and a great *Penitent*; as he is described by two *Learned* *Di-*

Divines * who personally knew his Lordship, and attended him in his last Sickness. His Lordship had advanced to uncommon *Heights* of Impiety, having been an Advocate in the *black Cause* of Atheism, (a) and an Encomiast (b) to (a) *Funeral Sermon. pag. 23.*
Belzebub. He had raked too, to the (b) *Sermon. pag. 9.*
 very bottom of the *Jakes* of Debauchery, and been a *Satyr* against Virtue.
 (c) But when he came to see and consider his prodigious *Guilt* and *Danger*, what *Invectives* did he use against himself, terming himself an *ungrateful Dog*, (d) and the *vilest Wretch* that the Sun (d) *Passages of his Life. pag. 151.*
 shined upon; wishing he had been a *crawling Leper* in a Ditch, a *Link-Boy*, (e) *Sermon. pag. 5.*
 or a *Beggar*, or had lived in a *Dungeon*, (e) rather than offended God as (e) *Sermon. pag. 25.*
 he had done. He sent awful Messages to his Companions in Sin, (f) and advised (f) *Passages of his Life. pag. 146.*
 a Gentleman of *Character* that came to visit him, in these Words. (g) "O remem- (g) *Sermon. pag. 30.*

* Gilbert Lord Bishop of Sarum, who wrote the remarkable *Passages of his Life*: And Mr. Parsons, who Preached his *Funeral Sermon*; both of them being charged by the dying Peer to be impartial in his *Character*; both which I humbly recommend to my Reader's Perusal.

"ber that you *contemn* God no more.
 "He is an *avenging* God, and will visit
 "you for your Sins; and will, I hope,
 "in Mercy touch your Conscience as
 "he has done mine. You and I have
 "been *Friends* and *Sinners* together a
 "great while, therefore I am the more
 "free with you. We have been all
 "mistaken in our Conceits and Opini-
 "ons: Our Perswasions have been *false*
 "and *groundless*, therefore God grant
 "you Repentance. And seeing the same
Gentleman the next day, he said; "Per-
 "haps you were disobliged by my
 "plainness with you yesterday: I spake
 "the Words of *Truth* and *Soberness*;
 "and striking his Hand on his Breast,
 "added; I hope God will *touch* your
 "Heart.

(b) *Serm. pag.*
 26.

He condemned that foolish and ab-
 surd Philosophy which the World so
 much admired, propagated by the late
Thomas Hobbs; (b) which, he said,
 had *undone* him and many more of the
 best Parts in the Nation.

(i) *Serm. pag.*
 29.

He commanded that his *prophane*
 Writings and *obscene* Pictures (i) should
 be burnt.

He

He rejoiced greatly at his *Ladies* Conversion (k) from Popery; which he called a *Faction* upheld by *Fraud* and *Cruelty*. (k) *Passages of his Life* pag. 143.

He wished, his Son might never be a *Wit*; (l) which is, as he explained it, one of those wretched Creatures who *Pride* themselves in abusing God and Religion. (l) *Serm. pag. 28.*

(m) He protested he would not commit any known *Sin* to gain a *Kingdom*. (m) *Serm. pag. 33.*

And for the *Admonition* of others, he subscribed the following *Recantation*, and ordered it to be Published, (n) *(n) Serm. pag. 32.*
viz.

" For the Benefit of all those whom
" I may have drawn into Sin by my
" *Example* and *Encouragement*, I leave
" to the World this my last *Declaration*,
" which I deliver in the Presence of
" the *Great God*, who knows the Secrets
" of all Hearts, and before whom I am
" now appearing to be judged. *Serm pag. 32.*

" That from the bottom of my Soul,
" I detest and abhor the whole Course
" of my former wicked Life; that I
" think I can never sufficiently admire
" the Goodness of God, who has given
" me a true sense of my pernicious *Opinions*
" and vile *Practices*, by which I
" have

" have hitherto lived without *Hope*,
 " and without *God* in the World; have
 " been an open Enemy to *Jesus Christ*,
 " doing the utmost despite to the *Holy-*
 " *Spirit* of Grace. And that the great-
 " est Testimony of my Charity to such,
 " is, to warn them, in the Name of
 " God, as they regard the Welfare of
 " their *Immortal Souls*, no more to deny
 " his *Being* or his *Providence*, or de-
 " spise his *Goodness*; no more to make
 " a *Mock* of Sin, or condemn the pure
 " and excellent Religion of my ever
 " *Blessed Redeemer*, through whose Me-
 " rits alone, I, one of the greatest of Sin-
 " ners, do yet hope for Mercy and
 " Forgiveness. *Amen.*

Declared and Signed in
 the Presence of Anne Ro-
 chester, Robert Par-
 sons, June 19. 1680.

J. Rochester.

He often used such pathetic Expres-
 sions as these: *Can there be Mercy and*
Pardon for me? Will God own such a
Wretch as I? Shall the unspeakable Joys
of Heaven be conferred on me? O Migh-
ty Saviour! Never but through thine In-
finite

finite Love and Satisfaction! O never but by the Purchase of thy Blood.

He frequently desired such as were by him to read to him the Fifty third Chapter of *Isaiah*, upon which he descanted in a very affectionate Paraphrase, applying the weighty Sentences thereof, first to his deep Humiliation, and afterwards to his no small Comfort. *Serm. pag. 241*

39. Sir *Duncomb Colchester*, lately of the County of *Gloucester*, was a Gentleman of excellent Parts, a generous Spirit, and undaunted Courage; who, after many Years too *loosely* spent in sundry Extravagancies, was by a long and painful Sickness brought to a very *serious* Sense of the Excellency of Religion, and of his great Sin and Folly in the Neglect and Contempt of it; of all which the Reader will have a more distinct View in his own penitential *Declaration*, which is as follows.

Gentlemen and Friends,

Since it has pleased Almighty God, of his great and undeserved Mercy and Goodness, to bring me, one of the chiefest of Sinners, by a long and sharp Visitation, to a Sense of my Sins; for which,

which, with all Humility of Soul, I adore and praise him.

It is a Duty, I know, incumbent on me, as ever I hope for his Pardon and Forgiveness, to do what in me lies to bring Honour to His Holy Name, and to make Reparation for the Mischiefs I have done by my former Vicious Life, and antidote, so far as I can, the Poison which my Example has shed round about me. In order whereunto, I do hereby declare, That I am heartily sorry for all the Sins of my past Life; the Remembrance whereof, however pleasant they formerly seemed to be, is now Grief and Bitterness to my Soul. More particularly, that I may take Shame to my self, I do, with the deepest Sorrow, lament my *Rioting* and *Drunkenness*, my *Chambering* and *Wantonness*, those daring and presumptuous Sins which had so long Dominion over me. I do also most heartily lament that great Sin which I was so frequently guilty of, of *encouraging and drawing others to Excess*, which has made me Partaker, O sad Thought! of other Mens Sins, and liable to answer for more than mine own. I am sensible, that as it has been my Practice, so it is still
of

of too many Gentlemen, and that they, as I did, reckon *Excessive Drinking* so far from a Fault, as to be rather one of the best Indications of a hearty Respect and true Affection to the Persons they entertain. But, O false Love! O treacherous Friendship! to receive their Friends *Men*, and send them out of their Houses *Beasts*. I wish, from the bottom of my Soul, that any thing that I could say, would make all those, whose Consciences accuse them of Guilt in this particular, to loath and abhor this wicked Practice, as I do. And I do also heartily lament my great Neglect of putting the Laws in Execution against *Common Drunkards, Swearers,* and such like *Scandalous Sinners*. And do earnestly beseech all such as are in Authority, and whose Business it is to see the Laws executed, if any such come to hear this Paper read, that they will be more careful in that particular, and consider, their Power is a Talent entrusted them, whereof they must give a strict Account to their Heavenly Lord. So by their being duly Conscientious in the Discharge of their Duty herein, we may hope for a *Reformation* among us, and then with Confidence
we

we may expect God's Blessing to rest upon us. And as I do *abhor* my self for my Neglect in this Particular now mentioned, and all my great Sins and Provocations against an Infinite Majesty: So I do hereby further declare my full Purpose and Resolution, if it shall please Almighty God, with whom all things are possible, to restore me to Health, or prolong my Days by his special Grace and Assistance, without which I shall be able to do nothing, to lead a new Life in all holy Obedience to his Will and Commands: And desire that this *Declaration* of mine, if I fail to do so, may be produced as a Testimony against me, to my Shame and Reproach. But since my Recovery is very uncertain, and what I have the least Reason in the World to hope, being heartily desirous to do what good I can in the Circumstances I am in: I do hereby earnestly warn and beseech all Sinners, especially those whom my Example has at any time encouraged, the Remembrance whereof still fills me with Shame and Sorrow, to repent of all their Sins and Provocations, lest God's Vengeance overtake them in their Security, and there be no Remedy.

And

And I beseech them further to take notice, that if this Warning be slighted, the wilful Neglect and Refusal thereof, will at last be charged upon them, as a heinous Aggravation of all their Sins they shall hereafter commit; will encrease their Condemnation, and make their Doom more dreadful and terrible. But that it may have a contrary Effect, and be a Means to reduce them from their Sins to a Holy and Religious Life, that so their Souls may be saved in the great Day of the Lord, is the earnest Prayer of their

Languishing and Sorrowful Friend,

Duncomb Colchester,

Who desires this may be read
in the Parish Churches of
Micheldean and *Westbury*, and
shewn to such Gentlemen,
Friends, and others, as may
bring God most Glory

November 1694.

Signed and Delivered in
the Presence of several
of his Friends.

These

These and many like Instances serve to make good the Observation of a Learned Person, who Remarks, " That
" however Men may for a time do violence to their *Reason* and *Conscience*,
" subduing their Understanding to their
" *Wills* and *Appetites*; yet when these
" *Faculties* get but a little Liberty to
" examine themselves and all things
" about them; or are alarmed by *Thunder*, *Calamity*, or *Sickness*, they feel
" a sense of the *Deity* brought back upon them with greater Force and
" Power than Ever.

Upon the whole, the Divine and Excellent Religion of our *Lord Jesus Christ*, purely and steddily practised, makes the happiest and most desirable Life on Earth; its present *Peace* and blessed *Hope* cannot be duly valued or expressed: And surely no abandoned *Epicure* in the World ever lived so sweet and happy a Life as the pious Gentleman next to be considered.

40. Mr. *Nicholas Ferrar*, a Gentleman of a good Estate, extraordinary Parts, and the best Education, being withal of a very happy Temper; after many Years spent in Travels, Experience

ence and Reading, whereby he became a great Master both of *History* and *Languages*; having seen the *Vanity* of all Earthly Things, and the *Corruption* of the common Conversation of the World, he firmly and vigorously applied his Mind and Heart to the *Kingdom* of God, and the *Righteousness* thereof. And that he might prosecute this Noble End with less interruption; he retired to his House at *Little Gidding* in *Huntingdonshire*, where with a numerous Family of his Relations, he applied himself in a very serious manner to the Service of God, which he cheerfully observed all the days of his Life, in holy and devout *Prayer*, publicly in the Chappel at the set Hours, and privately in the House Day and Night at the stated times; and the rest of his vacant Hours he spent in pious *Conference*, in reading the *holy Scriptures* with useful Comments in an orderly and profitable Course, in receiving the pious *Visits* of many good Men and Women from most parts of the Nation, among whom his intimate Friend Mr. *George Herbert* before mentioned was most dear to him; in relieving the *Aged Poor*, and instructing the *Young*; and

and whilst his Female Relations wrought with their *Needles* many works of *Piety* and *Charity*, he did the same in a more sublime manner with his *Pen*; leaving a most eminent Example of fervent and discreet *Piety* and *Charity* to a *Selfish* and *Prophane* World.

If we now seriously look back on the Scope of this Chapter, and weigh the solid Wisdom, Usefulness and Excellency of a *pious* Life, against the Folly, Mischief and Baseness of a *vicious* One; and withal consider the true Honour, Delight and Peace which flow from the former, and the certain Shame, Horror and Confusion which attend the latter; especially in our last Hours, which are the Chief of all; we cannot but see that true *Piety* is in its Nature unspeakably more excellent than its contrary, and therefore in this Life lays the Foundations of an Eternal Difference in the Life to come, when a Righteous God shall render to every One according to his Works.

Who can conceive what a vast difference there will then be, betwixt one that *exalts* himself against God, and one that *trembles* at his Word?
Betwixt

Betwixt one whose false Honour is fed with *humane Blood*, and one that is ready to adventure his own *Life* to save anothers? And in short, betwixt one that *Crucifies* his fleshly Lusts, and one that *Sacrifices* all to them? These Persons are almost infinitely different in their Dispositions and Course of Life in this present World; and therefore their Conditions must be inconceivably different in that to come.

Curopalates informs us of the happy Conversion of *Bogeris*, the barbarous King of *Bulgary*, by his viewing a Picture of the last Judgment drawn with exquisite Skill by the Famous Painter *Methodius*, wherein he saw the Heavens represented all in Darknes, the Earth on Fire, and the Sea in Blood; with a glorious Throne of God environed with myriads of *Angels* in the Clouds; with which the King was so affected, that he afterwards dreamt of the particular Proceedings of the last Day, where the Sins of his whole Life, which he had very much slighted, seemed to range themselves in array against him, and to fly in his Face with such *Reproaches* as these;

M

“ I am

" I am the vicious *Pleasure* which
" thou hast obeyed; I am the *Ambi-*
" *tion* to which thou hast been a slave;
" I am the *Avarice* which guided thy
" base *Actions*; Behold we are thy
" *Sins* which are to be accounted as
" thy *Children*: Thou *conceivedst* us,
" and gavest us *Being*; thou lovedst
" us more than all things else, and
" even preferredst us before thy God
" and thy *Happiness*.

We see then upon the whole matter,
that all the *Baits* and *Bribes* of Sin
are but like the Phantastic appearan-
ces of a Vapor, which soon leave the
Person that pleased his Fancy with
them in *Darkness* and *Dissatisfaction*.
As *Belizarius*, who had made three
parts of the Earth to tremble, and
seemed to draw the whole World in
throngs after him, making the *Mighty*
Powers thereof to creep in the Dust
before him: Yet this Thunderbolt of
War was at last dashed in pieces, and
being flighted, abandoned and made
blind, he walked about the Streets of
Constantinople, like a Man that had out-
lived his own Funerals; crying, *Give*
poor Belizarius a Half-penny.

Thus,

Thus, as Sir Walter Rawleigh ob-^{Dies, Hora, *}
 serves, One Day, one Hour, one Mo-^{Momentum}
 ment is sufficient to overturn those Rich-^{sufficit, ad}
 es; Buildings and States, which seemed^{diruendas O-}
 to be fixed on unmoveable Foundations.^{pes, &c. Epist.}
^{to the Hist. of}
^{the World.}

Nothing is sure and constant but Inte-
 grity and a good Life : For he that
 doth the Will of the Lord endureth for
 ever.

Since then, all that is truly invi-
 ting to a rational Being lies on the
 side of Religion, why does any one go
 on in the dangerous Paths of Sin,
 which must of necessity end in a very
 bitter Repentance, or in everlasting
 Ruine ?

To give such Persons the loudest
 Alarm that can be farther imagined,
 we will in the last Place lay before
 them some Appearances of God's Pro-
 vidence, of an extraordinary Nature.

CHAP. VI

*Extraordinary Events demonstrating
the Providence of God, and the
Future State of Men.*

IT is certain that the *Christian Religion* needs no new *Miracles* to witness the Truth of it; this having been fully done already by our *Blessed Saviour* and his *Apostles*: And yet both *Reason* and *Duty* require that such extraordinary Manifestations of the Infinite *Power* and *Goodness* of God as he pleases to display before Men, for the Encouragement of the *Pious* and Conviction of the *Wicked*, ought to be divulged as much as possible to the World, and to be had in everlasting Remembrance. In order to which, the following Instances are subjoined.

1. We will begin with a very wonderful Passage taken out of the ancient *Grecian Records*, which the *Abbot Noall* procured at *Constantinople* when he was
Ambas-

Ambassador from the *French King* to the *Ottoman Port*, which is,

That in the Primitive Times of *Christianity*, there was a solemn Disputation held by *Gregentius Arch-Bishop* of *Teptira* in the Kingdom of the *Homerites*, in the Empire of *Ethiopia*, and *Herbanus* a learned Jew, at the request of the King of that place, before a very vast Assembly of People; In the close of which the Jew was so fully convinced that the *Lord Jesus Christ* came from God, that he had no more to say, but that since it could not be denied likewise that *Moses* came from God, that the *Christians* should hear the former, and the *Jews* the latter: But if your *Lord*, said he, will please to appear and shew us his Pre-eminency, we will believe on him fully and absolutely; to which all the Jews assented with loud Voices, saying, *Shew us Christ, and we will believe on him.* The pious Arch-Bishop being greatly moved hereat, kneeled down and prayed the merciful *Saviour* of Men, to condescend to give to so many Thousands of the ancient Stock of *Abraham* their demanded satisfaction; and in the conclusion of the Prayer,

This is published in the first Volume of the Bibliotheca Patrum, published at Paris 1624.

the King and all the People said, *Amen*: Upon which a great Earthquake followed, and the Heavens opening in the East, the *Lord Jesus* appeared in such a brightness as filled the *Christians* with extream Joy, and the *Jews* with no less Fear, and said with a loud Voice, *Upon the Prayers of the Arch-Bishop and the Faithful, I appear before your Eyes who was Crucified by your Fathers.* Upon which *Herbanus* and all the *Jews* were struck Blind: And finding upon inquiry that the *Christians* were not so blinded, they requested them to Pray to *Christ* to restore their Sight, which was done upon their receiving Christian Baptism, as the same Record witnesseth to the Number of 505000.

Bar. Ann.
411.

2. *Sophronius*, Bishop of *Jerusalem*, delivereth the following Account as a certain and unquestionable Truth, viz.

That *Leontius Apiamensis*, a most faithful and pious Man, who lived many Years at *Cyrene*, assured them; That *Synesius*, who of a Philosopher became a Bishop, found at *Cyrene* one *Evagrius*, who had been a former fellow

low

low Student with him in Philosophy for a long time, whom he now persuaded to embrace the Christian Religion, and after a long and obstinate Debate, he at last yielded to the *Truth*, and was Baptized with his whole House: After which, finding by his perusal of the New-Testament, such vast and glorious Rewards promised to *Charity* and *Alms-giving*, he brought to *Synefius* Three Hundred Pounds in Gold, to be distributed among the *Poor*; desiring withal a *Note* of the Bishop's Hand; that he had received so much of him to be repaid by the *Lord Jesus Christ* in the succeeding World; and having obtained it, he ordered his Sons to put this *Note* into his Hand when he died, and to shut it up with him in his Coffin, which they accordingly did: And that on the third Night after his Decease, he appeared to *Synefius*, and said unto him, *Go to my Sepulchre, and take thy Bill; for I have received the Debt, and am fully satisfied, which for thy Assurance I have written with my own Hand.* Whereupon the Bishop informed the Sons of the Deceased of what he had seen, not knowing what they had done with the Note by their Father's Order;

and they going all together to the Grave found the Bill in the Dead Man's Hand, thus subscribed, *Ego Evagrius Philosophus, &c. that is, I Evagrius the Philosopher, to the holy Bishop Synesius, greeting: I have received the Debt which in this Paper is written with my Hand; I am satisfied, and have no Action against thee for the Gold which I gave thee, and by thee to Christ our Saviour.* They that saw the thing, admired and glorified God that gave such wonderful Evidences of the Accomplishment of his Promises to his Servants: And *Leontius* testifieth, that this Paper thus subscribed was carefully kept in the Church at *Cyrene* in his time, to be seen by as many as desired it.

We may well say, of this and of all the following Accounts of this Nature, as the late Reverend Mr. *Baxter* does of this very Passage which he recites before his Book of *Crucifying the World*:
 “Tho’ we have, saith he, a sure Word
 “of Propheſie, ſufficient to build our
 “Hopes upon; yet I thought it not
 “wholly unprofitable to cite this
 “piece of History from ſo credible
 “Antiquity, that the Works of God may
 “be had in Remembrance.

3. The

3. The French Records acquaint us with a Passage no less amazing than this; namely, That in the Year of our Lord 1060, at the solemnizing of the Funeral of a certain Doctor at *Paris*, when the Priest came to the then used Form, *Responde mihi*, the Corps sat upright in the Bier, and to the amazement of all that were there, cried out with a hideous noise in the Latin Tongue, *I am accused before the just* *Justo Dei ju-*
Tribunal of God; and then lay down *dicio accusa-*
in its former Posture. At this the *tus sum.*
Company being greatly astonished, agreed to deferr the intended *Burial* to the next day; at which time a vast concourse of People thronged into the Church to attend the Event; when at the same Words he cried out again with a like hideous noise; *I am judg-* *Justo Dei ju-*
ed by the just Judgment of God. Upon *dicio judica-*
which, the solemnity was again adjourn- *tus sum.*
ed to the next day, and then again before the Principal Persons of the whole City who resorted to this strange Funeral, the Corps rose up the *third*
time, and with the like doleful Accents cried out, *I am Condemned by the* *Justo Dei ju-*
just Judgment of God. Upon which *dicio condem-*
they *natus sum.*

they with good Reason denied him *Christian Burial*; and threw his Body on a Dung-hill.

The whole Company of the Spectators of this Prodigy were exceedingly affrighted and affected hereby; but the Impression was not more remarkable upon any one, than upon one *Bruno*, a Doctor in the same University; who calling his Scholars together, discoursed to them of the dreadful Condition of this poor Man, who tho' honoured by them for his *Learning* and *Discretion*, yet with his own voice declared his *just Condemnation* by God. "What Profit, saith he, has
 " this poor Wretch in Hell of all his
 " *Light* and *Knowledge*? What Advan-
 " tage hath he from all his *Riches*,
 " *Pleasures* and *Honours*? Since his
 " Body now lies exposed on a *Dung-*
 " *hill*, and his Soul is Condemned to
 " the Torments of *Hell*, where they
 " wish for Death, but cannot obtain it;
 " *For their Worm dieth not, and the*
 " *Fire can never be quenched*? *Whi-*
 " *ther shall we go*? What Advice shall
 " we take? We see the whole World
 " almost lying in Wickedness: If God
 " spared not this Man, nor the very
 " *Angels*

“ *Angels* that sinned, nor the *Jews* his
“ once beloved People; how can we
“ think that he will spare us? The
“ Wisdom of this World is Folly; we
“ must repent or we must perish. We
“ know not how little time we have
“ to live; or what may become of us
“ if we delay our return to God any
“ longer: Who knows but he may
“ say to us, *Because I called, and ye re-*
“ *fused; and I stretched out my Hand,*
“ *and no Man regarded; I will laugh at*
“ *your Calamity, and mock when your*
“ *Fear cometh: When your Fear com-*
“ *eth as Desolation, and your Destruction*
“ *as a Whirl-wind.* To this *Laudvi-*
nus a *Tuscan* of *Luca*, being one of his
Scholars, replied; that he could not
but be convinced of the Truth and Im-
portance of what he had said, as he
believed the rest of his Fellow-Students
were; but, alas! said he, it is almost
impossible to persevere in a steady
course of Piety amidst the corrupt Con-
versations of Men, where we continu-
ally see so much Malice and Envy,
Lying and Blasphemy, Cursing and
Swearing, Fraud and Injustice, Intem-
perance and Debaucheries: A good
Man must separate himself if he would
intermed-

intermeddle with true *Wisdom*; let us therefore, my Brethren, said he, retire to some proper place from the Temptations of this evil World. Upon which two others advised that they should go and consult with the pious Bishop of *Gratianople*; who advised them to go and live in the cold and dreadful Desert of *Carthusell* in *Dauphine*; where Seven of them settled themselves in the Year of our Lord 1080, under the strictest Rules of any Society in the World, eating no Flesh, living by Couples, labouring with their Hands, Watching, Praying, and never meeting together but on the Lord's-Day. This was, they tell us, the Original of the *Carthusian Monasteries*, so called from the place where these *Hermites* first fixed their Abode; which gave Rise to *Ninety two* others, whereof the *Charter-House*, as it is commonly called, in *London* was one.

4. Mr. *Knolls*, in his History of the *Turks*, relates a Prodigy as stupendous as any of the former: namely, That in the Year of our Lord 1619, in the Reign of *Osman the First*; about the 20th of September, a great Num-

See *Knolls his History of the Turks. Vol. 2. pag. 953. 6th Edition in Folio.*

Number of People resorting to *Medina Talnabi* to visit the Tomb of *Mahomet* there, not far from *Mecba*; they were all put into an unspeakable consternation about midnight by a most dreadful Tempest with horrible Thunderclaps: The Heavens were darkened, and there was such a dismal Scene of Horror every where, that the People were almost distracted: But at last the Heavens cleared, and the People might read these Words written in *Arabian Characters* in the Firmament; *O why will you believe in Lies!* And besides this, between two and three of the Clock in the Morning, a Woman was seen in the Firmament all in white, with a cheerful Countenance, holding a Book in her Hand; she came from the North-West, and great Armies of *Turks, Persians, Arabians*, and other *Mahometans* were seen to march against her, ranged in order of Battle, and ready to charge her: But she kept her Ground, and only opened the Book; at the sight whereof the Armies fled, and all the Lamps about *Mahomet's Tomb* went out. The People were all amazed, but at length one of the *Dervices* or *Turkish Capuchins*, boldly stood

stood forth, and spake to the Company to this effect : viz. That the World never had more than *three* considerable Religions ; That of the Jews delivered by *Moses*, that of the Christians by *Jesus Christ*, and that of the Mahometans by *Mahomet* : That the Jews were abandoned by God for their Idolatry and Impiety : That the Christians too, declining from their first Purity, had been visited by God for their Divisions and Corruptions ; and that for this reason he had given *Constantinople* and other Territories of the Christians, to the Followers of *Mahomet*, as he had also given to them *Jerusalem* and the Country of the Jews. And now, said he, the opening of this Book to us, rebuketh our Enormities, who have not taken warning by the Judgments of God on others : and it either sheweth us our Sin, in falling from the first intent of our Law, whereat the armed Men departed, as being confounded by the Guilt of their own Consciences : Or else it signifies some other Book which we have not yet read, and against which no Power shall prevail ; so that I fear our Religion will be proved corrupt, and our Prophet an Impostor,
(for

(for we see that Forty Years are already past since the time he prefixed for his coming to us) and then this *Christ* whom they talk of, shall shine as the Sun, and set up his *Name* everlastingly.

Hitherto the Company was silent, but hearing him speak so boldly, they charged him with Blasphemy, and having the *Beglerbeg's* consent and warrant, they put him to Death: And as their *Rage* was violent, his *Execution* was extraordinary; for they stripped him naked, and gave him an Hundred Blows on the soles of his Feet with a flat Cudgel, till the Blood issued forth; the poor Man crying out all the while to the *Woman that opened the Book* to succour him: After this they beat all his Body with a Bull's pizzle, till the Sinews crack'd: And in the end they stretched his Body on a Wheel, and then brake all his Bones to pieces with an Indian Sword made of Sinews; the poor *Martyr* crying out to the last Gasps, *O thou Woman with the Book save me*; and so he died, at which time there was a fearful Tempest. The Vision aforesaid continued three whole Weeks together at the usual Hour: Of all

all which the *Beglerbeg* of *Mecha* informed the Emperor by certain *Spahies* sent to *Constantinople* for that purpose.

If we now consider these four Accounts given by very creditable Authors, though we cannot but say that they are very extraordinary, yet it seems to be a piece of Incredulity as extraordinary as all the rest, for any one to imagine, that the most sober and reputable Authors among the *Turks*, *Jews*, and *Christians*; could consent to impose abominable Lies on their Posterity; and that there should not appear one honest Author in their respective Times to refute them.

Let us consider things of another Nature, which are likewise extraordinary in their Kind; namely, the Apparitions of the Forms of the *Deceased*, which tho' abused by innumerable idle *Fancies* and false *Stories*, yet are no more to be denied wholly for this Reason, than a Thousand pieces of Money of a false *Coyne* give us ground to say that there is none true: Which rather indeed proves the contrary; for if there had not been a true shilling in *Silver*, there never would have been
been

been the Counterfeit of it in *Lead* or *Tin*.

5. Captain *Henry Bell*, Envoy of his Majesty King *James* the First in *Germany*, getting acquaintance with *Casparus Van-Sparr*, a Gentleman of that Country, had a Book sent him by the said Gentleman, called, *Luther's divine Discourses*, with an Injunction, for the sake of God's Glory, and the Good of his Church, to translate it into *English*, and publish it; *Fourscore Thousand* of the said Books having been burnt in *Germany*; thro' the fiery Bigottry of the Emperor *Rodolphus* II. by the instigation of *Pope Gregory XIII*; making it Death for any one to keep a Copy of it: Upon which the said *Casparus*, finding this Book under the Foundation of a House which he was about to rebuild, and not daring to keep it, sent it over to *England* to *Captain Bell* for the Ends before mentioned. But the Captain having many Affairs on his Hands, neglected to set about the Translation of the Book: Whereupon about Six Weeks after, as the Captain solemnly avereth in a serious *Narrative* Printed before the said Book; he being perfectly

See Captain
Bell's Narra-
tive, Printed
before Lu-
ther's Table
Talk,

N

awake,

awake, tho' in Bed, betwixt *Twelve* and *One* of the Clock, there appeared unto him an Ancient Man standing at his Bed's side, arrayed all in White, having a long and broad white Beard, hanging down to his Breast; who taking him by his right Ear, spake the following Words to him; Sirrah! *Will not you take time to Translate that Book which is sent unto you out of Germany: I will shortly provide for you both Place and Time to do it:* And then the Apparition vanished away out of his Sight. This, as he says, fell out accordingly about a Fortnight after, when two Messengers, by Warrant from the Council Board, Arrested him, and committed him *close Prisoner* to the Tower, where he spent Five Years in Translating the said Book; and oftentimes thought with himself that the Old Man that appeared to him had exactly kept his Word.

Lord Clarendon's History in Fo. pag. 33. in the 1st. Vol.

6. The late Earl of *Clarendon*, having long discharged the Office of *Lord High Chancellor of England*, and managed the weightiest Affairs of State, being at last constrained to retire, spent a great Part of the Remainder of his Days

Days in refuting those *Atheistical Principles* by which *Thomas Hobbs* had corrupted many Persons: And the Popish Doctrines by which *Dean Cressey* had been infected and lost: Writing also an Account of the *Civil Wars* of this Kingdom, in which he relates a remarkable Passage, which the Reader may there read at large, as recorded by his Lordship's Noble Pen; the substance of which is;

That an Officer of the King's Wardrobe in *Windsor Castle*, of good Reputation, being then about Fifty Years Old, and in good Health, as he lay in his Bed was surprised about Midnight by the Apparition of *Sir George Villars*, from whom he had formerly received many Favours, who drawing the Curtain of his Bed, asked him whether *he knew him*? And the Man not answering presently by reason of the Fright, he again asked whether *he remembered him*? To which this Officer answered, *that he thought him to be Sir George Villars*, calling to Mind, that he seemed to have the very Cloaths he used to wear when living: He replied, that he was right, and that he expected a Favour from him,

See the Earl of Clarendon's History of the Rebellion. Book 1 pag. 33.

which was to go from him to his Son the *Duke of Buckingham*, and tell him, *That if he did not do something to ingratiate himself with the People, or at least to abate their Malice against him, he would live but a short time*: After this he disappeared, and the Man sleeping well the remaining part of the Night, look'd upon it but as a Dream. The next Night or soon after, the same Person appeared to him at the same time and place, but with an Aspect more severe, and gave him very sharp Reprehensions for his delay, adding threatnings in case of his Refusal to comply with what he charged him with: This gave the Man great perplexity all the next Day, but thinking it hard to obtain the Duke's Ear, and much more difficult to obtain Credit with him, he forbore to attempt it. The same Person, upon this appeared a *Third Time* to him; and upon farther Intimations of Disgust, the Officer told him the two Difficulties which discouraged his undertaking this Business; to which the Apparition replied, *That his Son was easy of Access*; and as to gaining Credit with him, he would acquaint him with

two

two or three particulars, which he charged him to impart to no Body else, that would certainly induce the *Duke* to believe all the rest: and repeating his former Threats, and adding many others, he left him. And now the said *Officer* durst not delay his Journey to *London* any longer, but set out the very next Morning for the *Court*, and through *Sir Ralph Freeman's* Introduction, he got speech with the *Duke of Buckingham* the next Morning at *Lambeth Bridge*, where the *Dukes* Horses attended him, in order to hunt with the King, and they discoursed about an Hour in private on what had passed: The *Duke* sometimes spake with great Commotion, but when he mentioned the *Credentials* imparted by his *Father's Apparition*, his Colour changed, and he Swore that *he could come by that Knowledge only by the Devil: For that those Particulars were known only to himself and one more, who he was sure, would never speak of it.* When their Discourse was ended, the *Duke* pursued his purpose of Hunting, but was observed to ride all the Morning in great pensiveness, and before *Noon* he quitted the

Field, and alighted at his Mothers Apartment in *White-Hall*, with whom he was shut up for the space of two or three Hours, the noise of their Discourse often reaching the Ears of those who attended in the next Rooms: And when the Duke left her, his Countenance appeared full of *Trouble*, with a mixture of *Anger*, which was never observed before in any Conversation with his Mother, for whom he had a profound Reverence. This fell out about half a Year before the Duke received the mortal Stab from *Felton*: Which when his Mother heard of, she seemed nothing surpris'd at it, but rather as if she had foreseen and expected it.

7. In the Year of our Lord 1699, a Youth, whom I knew in the County of *Essex* being about Twelve Years of Age cried out several Nights together, and many times in each Night, that he should be drowned, which followed in a few Days after. Another about the same Age in the County of *Middlesex*, cried out in like manner several Nights in the Month of May 1705, that a Horse was kicking
ing

ing at him to dash out his Brains, which came to pass the same Week: A *Third* in *London* told his Parents a little before *Christmas* 1705, that the Skeleton of a Man seemed to appear to him in his Dream, and to acquaint him that he should not live above Six Days, which was exactly verified on the sixth Day: All which Instances were related to me by the Eye and Ear Witnesses of the Facts: The first by the *Master* to whom the Youth was an Apprentice; and the two latter by the *Father* of each Youth.

Mr. Tayler.

Mr. Crane.

Mr. R.

I will not mention the Accounts of this Nature that we have lately had from *Cambridge* and *Winchester*; because I have not the same Assurances of the Facts.

8. The Reverend Dr. Gale, in his Notes upon *Jamblicus*, gives us his solemn Testimony of the Truth of the following Passage; namely, That one *Francis Culham* of *Lambeth*, a Man of good Life and Reputation, was greatly indisposed above Four Years, and sometimes took neither Meat nor Drink for Five, Ten, or more Days; He neither stirr'd nor slept for a whole Year, but kept his Eyes open

See Dr. Gale's

Notes upon

Jamblicus

mei μυσνη-

wy. pag. 22

3.

and fix'd upwards all that time: He spake not one Word during the whole Four Years, nor took any notice of any one, not even of his Wife and Children. What the *Physicians* and *Surgeons* attempted was without Success; and he was utterly given over, without the least hope of Recovery. Upon *Whitsunday* 1675, he seemed, as he afterwards related, to awake out of a great Sleep: His Bowels became warm, and the great Oppression, that had been during the whole time on his Breast, left him; and he seemed to hear a *Voice* that admonished him to *Pray*, and that *he would then recover*. Pen and Ink being brought, he wrote, *I desire that Prayers may be made in my behalf*. Two Ministers coming in by a good Providence about that time, one of them read the Form for the *Sick* in the Liturgy: And when he came to *Glory be to the Father, and to the Son, and to the Holy Ghost, &c.* Culham with a loud Voice and Tears cried out, *Glory to God on high*: And in two Days time was perfectly recovered. He remembered nothing of what had pass'd during

during his Four Years Illness: All *Hec ita gesta*
 which Dr. Gale concludes with a most *fuisse Lector,*
 solemn Affirmation, even upon his *mea fide*
sanctissime
recipio.
Faith, that he judges *the Truth of this*
Relation to be unquestionable.

9. Mary Maillard was born at Coignac in Xaintonge in the Kingdom of France Sept. 25. 1680; and fled thence with her Parents for the sake of the Reformed Religion in the Year 1689, and came to London, where after the space of Four Years she lived with Mademoiselle de Laulan, as her Interpreter, in St. James's Alley in German Street. This poor young Woman had from her Cradle a most deplorable Lameness, the Bone of her left thigh being extremely dislocated, and in time a great Tumour arose in the cavity of the *Ischion*, from which the Bone had slipped: Her Leg became shorter by above Four Inches, her Knee turned inwards, and her Foot stood in such a distorted manner, that the inward Anckle Bone almost supplied the place of the Sole of her Foot: And every motion of it was attended with great Pain, all which disorder was declared to be incurable by the

See the whole Account, with all the Affidavits made about it. Printed for Mr. Baldwin in Warwick-Lane, 1694.

the Surgeons who were consulted. On the 26th of *November* 1693, being the *Lord's-Day*, she went in the Afternoon to the *French Church* behind *Leicester-Fields*, having, as it was observed by many, a sense of Religion above what is usual in those early Years. As she returned from Church, she was not only laugh'd at, but insulted by rude Children, as she had formerly been, by reason of the strange Figure she made in her going: So barbarous and savage are Children without *Education* and *Government*: She was extremely grieved at this ill usage, insomuch that she wept, and complained of it to her Mistress, who exhorted her to have Patience, and to comfort her self in God.

Mark 2. 3.

Between Seven and Eight of the Clock that Evening, she took the *New-Testament* to read in it, and reading the Second Chapter of *St. Mark*, concerning the wonderful Cure of one that was *Sick of the Palsie*, she told her Mistress that she wondered at the Unbelief of the *Jews*, and if such a thing were now upon Earth, *I would run with all speed to Christ, said she, and believe as the Man sick of the Palsie*

she did; And scarce had she uttered these Words but she felt her usual Pains redoubled upon her, which forced her to stretch forth her Leg, and as she would have drawn it in, upon the Reproof of her Mistress concerning the indecency of the Posture, she heard a snap that her Bone made, and she thought she heard a Voice, saying, *Thou art healed*; her Leg extended it self, her Foot and Knee were restored to their proper and natural Scituation; her Pain ceased, and she found her self effectually healed, and walked up and down the Room; but a weakness or some unevenness in Walking appeared after it to such as narrowly observed her Going.

This is the true matter of Fact, as Sworn by the *Father* and *Mother* of the said Young Woman, and by the Young Woman her self, by Mrs. *Laulan*, Monsieur *Debat* Chirurgeon, Monsieur *Lafarque* Doctor of Physick, and Mrs. *Margaret Megee*, whose Affidavits were severally taken before Sir *William Asburs* then Lord Mayor of the City of *London*, Decemb. 19. 1693.

A very modest
Account of
this matter
was Printed
for a Book-
seller in Lei-
cester A. D.
1705.

10. *John Cook*, a sober and well-disposed Young Man of *Crapston* near *Leicester*, about One and Twenty Years Old, taking an extream Cold three days after *Michaelmas* 1704, utterly lost the Use of his Limbs notwithstanding all the means that were used to restore them, and was judged to be incurable, and so remained in very great Pain till the first of *December* 1705; at which time, he said he heard a very distinct Voice, which seemed to be formed about a Yard above his Head, saying, *John, John, John, Arise, for thy Limbs are restored to thee, and Walk*: But his Fathers Reproof and Displeasure, for that he heeded such Dreams and Fancies as he termed it, prevented his Endeavours to comply with this extraordinary Manifestation to him: Which caused him to remain, not only in the former acute Pains of his Body, but in extream Trouble of Mind, with earnest penitential Prayer till the Twelfth of the same Month, when he having been several Hours awake, the same Words were rehearsed to him a Second time by the same sort of Voice, but louder and quicker: Upon which he attempt-

attempted to rise up of himself, and upon his first Endeavours all his extream Pains, which had from his first illness greatly afflicted him, immediately went off, and he seemed to hear a rattling in his Bones; and he arose and put on his Cloaths, and after *Thanks* given to *God* upon his Knees, he went down Stairs without any Help, and called the Family together, before it was Day, to join with him in returning Thanks to God, which he did out of the Form of Thanksgiving in the *whole Duty of Man*, where also he found Prayers suitable to his Condition in the time of his Illness, which he daily used. This is attested under the Hand of Mr. *Richard Hill*, B. D. Minister of the Parish in which the said *John Cook* lived, and of two *Divines* in *Leicester*, who searched into the matter; and by Six other Persons of Credit in the Neighbourhood. And two of our *Reverend Bishops*, as well as other Persons of *Honour* and *Quality*, have declared, that upon a due Inquiry into this matter, they are fully satisfied of the Truth of it.

I forbear to mention any other Instances of the like extraordinary Nature,

ture, because I conceive that these Things have been very rare in these latter Ages, and that in a multitude of Reports of this kind, there are but few well-grounded; and therefore it is but reasonable that every One should be very cautious and even curious in his Inquiry into the Truth of Reports of this nature, before he gives Credit to them. As to the Passages before related, such of them as are Modern, I have sifted with the utmost diligence and care; and as to others of ancient Date, I leave the Reader to judge of them by the Credibility of their Vouchers, and not otherwise.

May it please God to set any one of these Passages so home to our Hearts, and to such good purpose, as the sudden Death of one of the Merchants that were walking together in the City of *Lyons* in *France*, was to one *Waldus* a wealthy Man of that City; who was so smitten to the Heart at the sight thereof, that it became to him the happy Occasion of a most Holy and Exemplary Life all his Days after it: For being exceedingly affected by the Consideration of the Uncertainty of Life and all things in this present

sent State, he endeavoured to make the like impressions upon others; and finding them diligent and willing to receive Instruction, he gave them several Rudiments out of the *Holy Scriptures*, which he translated into the *French Tongue*; and his *Scholars* were called *Waldenses* from the Name of this their Tutor, who taking their measures in Religion from the *Holy Scriptures*, soon discerned the *Forgeries* and *Falshood* of the *Roman Church*, and have ever since withdrawn themselves from her corrupt Communion, tho' they have suffered extreamly, by bloody *Persecutions* and *Croisadoes* from the Pope and his *Sanguinary Bigots*, on this Account.

But if none of these Things move the secure Offender against God, yet the Terrors which many Persons feel here on Earth in their guilty Consciences, are enough to shock every one that has the least sense: being so plain a Pourtraiture of the *Agonies* of Hell, which must necessarily be greater than these, tho' these seem intolerable, and what is the worst of all, will be Everlasting.

Let

See the History of Francis Spira, which is written both in Latin and English.

Let us therefore in the close of this Chapter, briefly consider the dismal Case of *Francis Spira*, which truly is not the only Instance of this Nature; I now know one, and have seen many Cases not much inferior to this of *Spira* which I here give you in his own Words. A. D. 1548. "I was, "saith *Francis Spira*, excessively covetous of Money, and accordingly I applied my self to get it by *Injustice*, corrupting Judgment, Deceit, and inventing tricks (being a *Lawyer*) to elude Justice. Good Causes I either defended deceitfully, or sold them to the Adversaries perfidiously. Ill Causes I maintained with all my Might. I willingly opposed what I knew to be true, and either betrayed or perverted the *Trust* committed to me: And by reason of the inordinate Love of the things of this World, I wofully wounded my Conscience by an infamous *Abjuration* of the Truths of the *Blessed Gospel* which I formerly professed. And now upon a serious Consideration of what I have done, I acknowledge my self utterly undone for ever.

And

And indeed this poor despairing Man seemed as it were, to be hanged up alive in *Chains* by Justice from above, to terrify all Men from those Vices which brought on him such unspeakable Torments and Anguish of Spirit. He became a perfect Spectacle of *Spiritual Misery*: His Soul was smitten thorough with a Dart, and there was no visible Intermission or Redress. The dreadful sense of Divine Wrath for his *Covetousness*, *Falshood*, and *Apostacy*, seemed to rend his Soul in pieces, and made him utter such desperate Expressions as these; "O that I
" were gone from hence; that
" some body would let out this weary
" Soul! I tell you, there was never
" such a *Monster* as I am; never was
" any Man alive such a *Spectacle* of
" excessive Misery. I now feel God's
" heavy Wrath, which burneth as the
" Torments of Hell within me, and
" afflicteth my Soul with Pains inut-
" terable. Verily *Desperation* is Hell
" it self. The gnawing *Worm* of Re-
" gret, Horror and Confusion tortu-
" reth me, and what is worse, Despair
" drinketh off my Spirits, and the
" *unquenchable* Wrath of God devour-
" O "eth

"eth me. And now I count my pre-
 "sent State worse than if my Soul,
 "separated from my Body, were with
 "Judas. The Truth is, never had
 "Mortal Man such Experience of
 "God's Anger and Hatred as I have:
 "The damned in Hell cannot endure
 "any thing worse, nor methinks any
 "thing so bad. If I could but ob-
 "tain the least hope of a better State,
 "I would be content to endure the
 "most heavy Wrath of God for
 "Two Thousand Years: O that I could
 "but hope for an *End* of my Misery!
 "O that God would loose his Hand
 "from me, and that it were with me
 "now as in Times past! I would
 "scorn the *Threats* of the most cruel
 "Tyrants, and bear their *Torments*
 "with invincible Resolution, and glo-
 "ry in the outward Profession of *Christ*,
 "till I were choaked in the Flames,
 "and my Body turned to Ashes.

See the Epi-
 stle of Gri-
 baldus de tre-
 mendo Divi-
 ni judicii ex-
 emplo.

Gribaldus addeth, That being sound
 in his Mind and Memory, he would
 in sober sadness wish, that he were
 either in *Cain's* or *Judas's* Case; the
Worm had so eaten into his Conscience,
 and the *Fire* into his Soul.

Upon

Upon the whole matter, it is a great *Truth*, too glorious to be obscured; That a holy *Christian Life* is the true *Comfort*, *Honour* and *Happiness* of Man; as it is pronounced by the *Oracles of God*; And to Man he saith, *The Fear of the Lord, that is Wisdom*: Job 28. 28. and to depart from Evil, that is *Understanding*.

CHAP. VII.

The Conclusion.

AND now, I cannot but entreat my *Reader* to do what becomes every prudent Person in a Concern of this Importance; that is, to retire a while, and to apply the aforesaid Considerations to his own particular Case; and to say, by way of *Scrutiny* within himself, How have I lived? Have I embraced or slighted the Laws of Religion? Are my Ways and Dispositi-

ons *pious* or *impious*? Am I in a *blessed* or in a *curst* State? How little time have I to live? And how soon will my Case be remediless?

And to make these Impressions the more *lively* and *lasting*; place yourself in your *Meditations*, as the Providence of God will soon place you, that is, on your *Death-Bed*. Look on your self as just parting with all things that your Eyes ever yet saw, and going before the *Judgment-Seat* of a holy and all-knowing God: And now tell me, what you think of *Religion* and *Prophaneness*? Is it *Wisdom* or *Madness* to part with the Favour and Kingdom of God for the unlawful *Gains* and *Pleasures* of this perishing World? Can *Infidelity* it self now comfort or defend you in your Guilt? No, there are no *Infidels* in the other World, where the *Devil* himself and all his *Vassals* *believe* and *tremble*.

Is it not then the highest Prudence and Advantage of Man, to *believe*, *love*, and *serve* God? Is not an Interest in a *Saviour* from Sin and Hell, a better Inheritance than all the Kingdoms of this World? And does it not

not now fully appear, that the Testimony of a good *Conscience* excels all Enjoyments here below : It is beyond question that it does ; and that *Peace with God* is the only Comfort, in a serious Review of all Things in our last Moments. Now *God* and *Conscience* will get the Victory over all their Insolent and Inveterate Enemies.

All the dying *Emperors, Kings, Princes, Generals, States-Men, Philosophers, and Learned Men* before mentioned, are a most Eminent and Solemn *Grand Jury* in this Case ; and have all given their *Verdicts*, as you have heard, for the Cause of *Religion* and *Virtue*, in opposition to that of *Prophaneness* and *Vice* : And this with Zeal and Earnestness, and in those Seasons wherein they durst speak nothing but what is *True* and *Just*.

It becomes every one therefore, to come to a reasonable and prudent *Choice* of that *Way* of Life which he resolves to embrace and hold fast to the End ; for there is no trifling with *God* and *Eternity*. Let every one therefore seriously weigh the *Nature* and *Consequences* of *Piety* on the one
hand,

hand, and of *Wickedness* on the other ; in this Life and that to come : And if he finds that a holy Life is *infinitely better* than a wicked one, as he must find it to be if he judges fairly and impartially ; let him then lose no time, but address himself to God in *penitential Confession* of his past Sin and Folly ; and *believing* in the Lord *Jesus Christ* as sent from God to save us from Sin and Misery ; let him *pray* to God to give him a just sense of Divine Objects, and to *determine* his Will to embrace them ; and to *establish* and *strengthen* him in the *Mortification* of his Lusts and Passions, and in all the parts of *Sanctification* and true Godliness ; and then trusting in the promised Aids of the *Holy Spirit*, and shunning the Thoughts, Company and Occasions which lead to Sin, let him set himself to the serious and steady *Practice* of all particulars of his Duty to God and Man ; constantly and spiritually using the *Means* appointed by God for this End. This is the turning of the Scale for *Wisdom* against *Folly*, for *Honour* against *Shame*, for *Peace* against *Terror*, for *God* against *Satan*, and for *Heaven* against

against *Hell*: And nothing can be done steadily and effectually in this Case till ones *Principles* and *Resolutions* are *rationally, prudently, and fully* fix'd both in the *Mind* and *Heart*.

Consider then, There is an *absolute Necessity* of being *Good* and *Holy*: All that ever lived or shall live otherwise, are and will be utterly undone for ever: And all are convinced of this sooner or later. Never did any one *suppress* the sense of his Duty to enjoy his *Pleasures*, but at length the sense of his *Guilt* embittered the *Tast* of his *Pleasures*. At last they smite on the *Thigh*, and beat on the *Breast*; and many times it ends in Everlasting *Weeping* and *Wailing*.

Read all the *Lives* of Men and Women that are upon Record, and go to the *Death-Beds* of such as see themselves approaching to another World. Listen to their Words, when the *Physician* tells them there is nothing in View but a speedy separation of Soul and Body; and when the *Minister* reminds them, that nothing can now comfort them but the *Evidences* of a *New-Birth, being begotten* 1 Pet. 1. 3 *again unto a lively Hope*. Here the

faithful Christian has Ground to say,
 2 Tim. 4. 7, 8. *I have fought a good Fight, I have
 finished my Course, I have kept the
 Faith; henceforth there is laid up for
 me a Crown of Righteousness. I desire*
 Phil. 1. 23. *to depart, and to be with Christ; who
 is my Life, my Hope, and my Portion
 for ever. And in this season, in which
 Nature it self fails; some cry out as
 one I once knew, I feel such Joy as I
 cannot express.*

But then, the Servant of this World
 and of the *Flesh* sees himself un-
 done, and perceives nothing but Hor-
 ror whether he looks backward or
 forward. Now his Sins not only
 look him in the *Face*, but stab him
 to the *Heart*; and he wishes he could
 recall his past Life, that he might
 escape his former Follies: But this is
 impossible, and all that he can now
 do with his expiring Breath, is, to
 desire that his Children may be brought
 up *Virtuously*, and to cry out to all
 Men, to *Fear God and keep his Com-
 mandments, as the whole Duty and In-
 terest of Man*: Or else perhaps be-
 ing unable to bear the sharpness of
 his own Reflections, he calls, as a
 Per-

Person of *Quality* lately did, for a large Dose of *Laudanum*, that he may die insensibly.

I have the *Honour* and *Comfort* to know some *Gentlemen* and *Persons* of *Quality*, to whom the Service of God, in promoting *Virtue* and *Religion*, and in suppressing *Impiety* and *Vice*, is apparently a greater and more noble and constant *Delight*, than the *Diversions* of *Hunting* and *Gaming*, and the *Entertainments* of *Lust* and *Appetite* can be to *Gentlemen* of contrary *Inclinations*: And if some *Clusters* of *Canaan* are thus delightful, what will the full *Vintage* be?

Think on these Things all ye that have *Power* to think; and so live now, that ye may not *Reproach* and *Condemn* your selves another Day.

And be so kind as to put your *Friends* in Mind of it on all proper *Occasions*, especially such as are *Sick* and *Languishing*. How happily may you imitate the pious and compassionate Assistance of a *Worthy Lady* among us; who greatly, if not principally,

pally, under God, directed the Steps of a *stray disconsolate Soul*, drawing near the time of its Dissolution, and happily advanced its Progress towards the Port of *Eternal Peace*.

Who can tell how far such pious Attempts may succeed, both on the *Healthy* and the *Sick*? Or what grateful Sentiments of this great *Charity* the *Departed* may retain in the other World? And above all, Who can conceive the *super-eminent* Glory which is prepared for those to whom God vouchsafes the *Honour* of being his *Instruments* in saving a Soul from *Eternal Wrath*?

It cannot but be advisable, that we retire for some time every Day, on purpose to consider these Things, as a *dying Father* is said to have enjoined his *extravagant Son*, to very good purpose. I shall therefore conclude with the Lord Capel's Observation, *That the Wisdom of those Young-Men is excellent, who by Providence and Discourse of Reason, do so order their Affairs, that they stay not till Experience*

rience or Necessity force them to use that Order which wise Fore-sight would much sooner have taken.

Let us therefore most devoutly Pray, in the Words of our Liturgy.

“ LORD of all Power and
“ Might, who art the Author
“ and Giver of all good Things!
“ Graft in our Hearts the Love
“ of thy Name; Increase in us
“ true Religion; Nourish us with
“ all Goodness; and of thy
“ great Mercy keep us in the
“ same, through Jesus Christ
“ our Lord. Amen.

The

Dr. Tillotson's Letter to Mr. Nicholas Hunt of Canterbury; Who had a Cancer, of which he Died, 1687.

S I R,

I Am sorry to understand by Mr. Janeway's Letter to my Son, that your Distemper grows upon you; and that you seem to decline so fast: I am very sensible how much easier it is to give Advice against Trouble in the case of another, than to take it in our own.

It hath pleased God to exercise me of late with a very sore Tryal, in the Loss of my Dear and only Child, in which I do perfectly submit to his good Pleasure; firmly believing that he always does that which is best; And yet though Reason be satisfied, our Passion is not so soon appeased; and when Nature hath received a Wound, time must be allowed for the healing of it. Since that, God hath thought fit to give me a nearer Summons of a closer Warning of my own Mortality, in the Danger of an *Apo-plexy*; which yet, I thank God for it, hath

hath occasioned no very Melancholy Reflections: But this perhaps is more owing to Natural Temper, than Philosophy and wise Considerations.

Your Case, I know, is very different, who are of a Temper naturally Melancholy, and under a Distemper apt to increase it; for both which, great allowances ought to be made: And yet, methinks, both Reason and Religion do offer us Considerations of that solidity and strength, as may very well support our Spirits under all Frailties and Infirmities of the Flesh; such as these:

That God is perfect Love and Goodness; that we are not only his Creatures, but his Children, and are as dear to him as to our selves: That *he does not afflict willingly, nor grieve the Children of Men*: and that all Evils of Afflictions which befall us, are intended for the cure and prevention of greater Evils, of Sin and Punishment; and therefore we ought not only to submit to them with Patience, as being deserved by us, but to receive them with Thankfulness, as being designed by him to do us that good, and to bring us to that sense of him
and

and our selves, which perhaps nothing else would have done. That the Sufferings of this present Life are but short and light, compared with those extreme and endless Miseries which we have deserved: and with that exceeding weight of Glory which we hope for in the other World, if we be careful to make the best Preparations for Death and Eternity. Whatever brings us nearer our End, brings us nearer to our Happiness; and how rugged soever the Way be, the comfort is, that it leads us to our Father's House, where we shall want nothing that we can wish for. Now we labour under a dangerous Distemper that threatens our Life; what would not we be contented to bear, in order to a perfect Recovery, could we but be assured of it? And should we not be willing to endure much more in order to Happiness, and that eternal Life, which God that cannot lie hath promised. Nature I know, is fond of Life, and apt to be still lingering after a longer continuance here; and yet a long Life with the usual Burthens and Infirmities of it, is seldom desirable; it is but the same things over again, or worse: So many more Nights
and

and Days, Summers and Winters; a Repetition of the same Pleasures, but with less pleasure and relish; every day a return of the same, and greater pains and trouble, but with less strength and patience to bear them. These and the like Considerations I use to entertain my self withal, not only with contentment but comfort; though with great inequality of Temper at several times, and with much mixture of human Frailties, which will always stick to us whilst we are in this World: However, by these kind of thoughts Death seems more familiar to us, and we shall be able by degrees to bring our Minds close up to it, without starting at it: The greatest Tenderness I find in my self, is with regard to some Relations; especially the Dear and Constant Companion of my Life; which I must confess doth very sensibly touch me: But then I consider, and so I hope will they also, that this Separation will be but a very little while; and that though I shall leave them in a bad World, yet under the Care of a good God, who can be more and better to them than all other Relations, and will certainly be
so

so to those that love him, and hope in his Mercy.

I shall not need to advise you what to do, and what Use to make of this time of your Visitation: I have reason to believe that you have been careful in the time of your Health to prepare for the evil Day; and have been conversant in those Books which give the best directions to this purpose: and have not, as too many do, put off the great Work of your Life to the end of it: And then you have nothing to do, but as well as you can, under your present Weakness and Pains, to renew your Repentance for all the Errors and Miscarriages of your Life; and earnestly to beg God's Pardon and Forgiveness of them, for his Sake who is the Propitiation of our Sins: In comforting your self in the Goodness, and the Promises of God, and the Hopes of that Happiness you are ready to enter into: and in the mean time to exercise Faith and Patience for a little while; and be of good Courage, since you see Land; the Storm which you are in will soon be over, and then it will be as if it had never been; or rather,
the

the remembrance of it will be a pleasure.

I do not use to write such long Letters, but I do heartily compassionate your Case, and should be glad if I could suggest any thing that might help to mitigate your Trouble, and make the sharp and rugged way through which you are to pass into a better World, a little more smooth and easie.

I pray God to fit us Both for that great Change, which we must once undergo; and if we be but in any good measure fit, sooner or later makes no great difference.

I commend you to the Father of Mercies and the God of all Consolation; beseeching him to increase your Faith and Patience; and to stand by you in your last and great Conflict: That when you walk through the Valley of the shadow of Death, you may fear no evil; and when

P

your

your Heart fails, and your Strength fails, you may find him the *Strength of your Heart, and your Portion for ever.*

Farewel, my good Friend; and whilst we are here, let us Pray for one another, that we may have a joyful Meeting in another World. So I rest,

Your truly Affectionate

Friend and Servant,

John Tillotson.

A



*O that they were Wise, that they understood This,
that they would Consider their latter End ! Deut: 32.29.*

Quantula sint hominum corpuscula. — MORS sola fatetur
Juvenal:

Prospect of DEATH:
A Pindarique ESSAY,

---Sed Omnes una manet Nox,

Et Calcanda semel via Lethi. Hor.

SINCE we can die but once, and after Death
Our State no alteration knows;
But when we have resign'd our Breath,
Th' Immortal Spirit goes
To endless Joys, or everlasting Woes,
Wise is that Man, who labours to secure
The Mighty, and Important Stake;
And by all Methods strives to make
His Passage safe, and his Reception sure.

Meerly to die, no Man of Reason fears;
 For certainly we must,
 As we are born, return to Dust:
 'Tis the last Point of many ling'ring Years.
 But whither then we go,
 Whither, we fain wou'd know:
 But human Understanding cannot show.
 This makes us tremble, and creates
 Strange Apprehensions in the Mind;
 Fills it with restless Doubts, and wild Debates;
 Concerning what we, living, cannot find.
 None know what Death is, but the Dead:
 Therefore we all, by Nature, Dying dread,
 As a strange, doubtful way, we know not how to
 tread.

I I.

When to the Margin of the Grave we come,
 And scarce have one black painful Hour to live;
 No hopes, no prospect of a kind Reprieve
 To stop our speedy Passage to the Tomb;
 How moving, and how mournful is the sight;
 How wond'rous pitiful, how wond'rous sad;
 Where then is Refuge, where is Comfort to be had
 In the dark Minutes of the dreadful Night,
 To cheer our drooping Souls for their amazing
 flight?
 Feeble, and languishing in Bed we lye;
 Despairing to Recover, void of Rest;
 Wishing

Wishing for Death, and yet afraid to die:
Terrors and Doubts distract our Breast,
With mighty Agonies, and mighty Pains oppress!

I I I.

Our Face is moistned with a clammy Sweat :
Faint and irregular the Pulses bear:
The Blood unactive grows,
And thickens as it flows,
Depriv'd of all its Vigour, all its vital Heat.
Our dying Eyes rowl heavily about,
Their Light's just going out;
And for some kind Assistance call,
But pity, useless pity's all
Our weeping Friends can give,
Or we receive:
Tho' their Desires are great, their Pow'rs are small,
The Tongue's unable to declare,
The Pains, the Griefs, the Miseries we bear :
How insupportable our Torments are.
Musick no more delights our deafning Ears,
Restores our Joys, or dissipates our Fears.
But all is melancholy, all is sad
In Robes of deepest Mourning clad.
For every Faculty, and every Sense
Partakes the Woe of this dire Exigence.

I V.

Then we are sensible too late,
'Tis no advantage to be Rich, or Great :
For all the fulsome Pride and Pageantry of State
No Consolation brings.
Riches and Honours then are useless Things,
Tastless or bitter all ;
And like the Book which the Apostle eat,
To the ill-judging Palate Sweet,
But turn at last to Nauseousness and Gall.
Nothing will then our drooping Spirits cheer,
But the remembrance of good Actions past.
Virtue's a Joy that will for ever last,
And makes pale Death less terrible appear;
Takes out his baneful Sting, and palliates our Fear.
In the dark Anti-chambers of the Grave,
What would we give, e'en all we have ;
All that our Care and Industry had gain'd ;
All that our Fraud, our Policy, our Art obtain'd :
Could we recal those fatal Hours again,
Which we consum'd in senseless Vanities,
Ambitious Follies, and Luxurious Ease ;
For then they urge our Terrors, and encrease our
Pain.

V.

Our Friends stand weeping by,
Dissolv'd in Tears to see us die,

And

And plunge into the deep Abyfs of wide Eternity.
In vain they mourn, in vain they grieve,
Their Sorrows cannot our's relieve;
They pity our deplorable Estate:
But what, alas! can Pity do,
To soften the decrees of Fate?
Besides, the Sentence is irrevocable too.
All their Endeavours to preserve our Breath,
Tho' they do unsuccessful prove,
Show us how much, how tenderly they love;
But cannot cut off the Entrail of Death.
Mournful they look, and croud about our Bed,
One with officious haste,
Brings us a Cordial we want sense to taste;
Another softly raises up our Head:
This wipes away the Sweat, that sighing cries;
See what Convulsions, what strong Agonies,
Both Soul and Body undergo,
His Pains no intermission know:
For every gasp of Air he draws, returns in Sighs.
Each would his kind assistance lend,
To serve his dear Relation, or his dearer Friend;
But still in vain, with Destiny they all contend.

VI.

Our Father, pale with grief and watching grown,
Takes our cold hand in his, and cries adieu;
Adieu, my Child, now I must follow you;
Then weeps, and gently lays it down.
Our Sons, who in their tender Years,

Were Objects of our Cares, and of our Fears,
 Come trembling to our Bed, and kneeling cry,
 Bless us, O Father! now before you die;
 Bless us, and be you blest to all Eternity.
 Our Friend, whom equal to our selves we love,
 Compassionate and kind,
 Cries, will you leave me here behind,
 Without me fly to the blest Seats above?
 Without me, did I say? Ah, no!
 Without thy Friend thou canst not go;
 For tho' thou leav'st me grovelling here below,
 My Soul with Thee shall upward fly,
 And bear thy Spirit Company,
 Thro' the bright passage of the yielding Sky.
 Ev'n Death that parts thee from thy self shall be
 Incapable to separate
 (For 'tis not in the Power of Fate)
 My Friend, my best, my dearest Friend and me.
 But since it must be so, farewell
 For ever; No! for we shall meet agen,
 And live like Gods, tho' now we die like Men,
 In the Eternal Regions, where just Spirits dwell.

VII.

The Soul, unable longer to maintain
 The fruitless and unequal strife;
 Finding her weak Endeavours vain,
 To keep the Counterscarps of Life:

By

By flow degrees retires towards the Heart,
And fortifies that little Fort,
With all the kind Artilleries of Art,
Botanick Legions guarding every part.
But Death, whose Arms no Mortal can repel,
A formal Siege disdains to lay,
Summons his fierce Battallions to the fray,
And in a minute storms the feeble Citadel.
Sometimes we may capitulate, and he
Pretends to make a solid Peace :
But 'tis all sham, all artifice,
That we may negligent and careless be:
For if his Armies are withdrawn to day,
And we believe no danger near,
But all is peaceable, and all is clear,
His Troops return some unexpected way,
While in the soft Embrace of sleep we lye,
The secret Murderer stabs us, and we dye.

VIII.

Since our first Parents Fall,
Inevitable Death descends on all ;
A portion none of humane Race can miss.
But that which makes it sweet or bitter, is,
The fears of Misery, or certain hopes of Bliss :
For when the Impenitent or Wicked die,
Loaded with Crimes and Infamy,
If any sense at that sad time remains,
They feel amazing Terrors, mighty Pains,
The

The Earnest of that vast stupendious Woe,
 Which they to all Eternity must undergo;
 Confin'd in Hell with everlasting Chains,
 Infernal Spirits hover in the Air,
 Like ravenous Wolves to seize upon their prey,
 And hurry the desperate Souls away
 To the dark Receptacles of Despair,
 Where they must dwell till that tremendous
 day,
 When the loud Trump shall call 'em to appear
 Before a Judge most terrible, and most severe:
 By whose just sentence they must go
 To everlasting Pains, and endless Woe;
 Which always are extream, and always will be so.

IX.

But the good Man, whose Soul is pure,
 Unspotted, regular and free
 From all the ugly stains of Lust, and Villany,
 Of Mercy and of Pardon sure;
 Looks thro' the darkness of the gloomy Night,
 And sees the dawning of a glorious Day;
 Sees crouds of Angels ready to convey
 His Soul, when e're she takes her flight
 To the surprizing Mansions of immortal Light:
 Then the Celestial Guards around him stand:
 Nor suffer the black *Demons* of the Air
 To oppose his passage to the Promis'd Land;
 Or Terrify his Thoughts with wild despair;
 But

But all is calm within, and all without is fair.
His Prayers, his Charity, his Virtues press
To plead for Mercy when he wants it most ;
Not one of all the happy Number's lost :
And those bright Advocates ne're want success.
But when the Soul's releas'd from dull Mortality,
She mounts in Triumph through the Sky,
United to a glorious Throng
Of Angels, who with a Celestial Song,
Congratulate her Conquest as she flies along.

X.

If therefore all must quit the stage
When, or how soon, we cannot know,
But late, or early, we are sure to go,
In the fresh Bloom of Youth, or wither'd Age;
We cannot take too sedulous a care.

In this important, grand Affair ;
For as we die, we must remain,
Hereafter all our hopes are vain
To make our Peace with Heaven, or to return
again ;

The Heathen, who no better understood,
Than what the Light of Nature taught, declar'd
No future Miseries could be prepar'd
For the Sincere, the Merciful, the Good ;
But if there were a state of Rest,
They should with the same happiness be blest,

As

As the Immortal Gods, (if Gods there were)
possess.

We have the Promise of Eternal Truth,
They who live well, and pious Paths pursue,
To Man, and to their Maker true,
Let 'em expire in Age or Youth,
Age or Youth can never miss

Their way to Everlasting Bliss:
But from a World of Misery and Care,
To Mansions of eternal Ease repair;
Where Joyin full perfection flows,
And in an endless Circle move.
Thro' the vast Round of Beatific Love,
Which no Cessation knows.



Corrigenda.

IN the Contents, line 4. for 1695: read 1665. Pag: 28.
line 28. read Quintessence. Pag. 165. l. 6. for Teptira,
r. Tephra. Pag. 188. r. Cropston. With several other mistakes
in the Marginal Notes.

A Ta.

A
TABLE

OF THE

Philosophers and Learned
Men of Ancient Times,
mentioned in this Treatise.

S Anconiathan. pag.	30	Anaxagoras.	40
Hermes Trismegi-		Aristippus.	41
stus.	31	Euclid.	42
Zoroaster.	32	Cebes.	42
Socrates.	32	Plato.	43
Xenophon	34	Epicharmus.	43
Eschines.	35	Polemon.	45
Thales.	35	Crates,	45
Solon.	36	Crantor.	45
Chilon.	37	Bion.	46
Bias.	37	Aristotle.	47
Anacharsis.	38	Theophrastus.	48
Thales.	39	Straton.	48
Anaximander.	39	Demetrius.	48
Anaximenes.	40	Heraclides	49
		Zeno.	

<i>Zeno.</i>	49	<i>Epicurus.</i>	53
<i>Antisthenes.</i>	51	<i>Protagoras.</i>	58
<i>Diogenes</i>	51	<i>Pyrrho.</i>	60
<i>Menedemus.</i>	51	<i>Cicero.</i>	61
<i>Pythagoras.</i>	52	<i>Seneca.</i>	63
<i>Empedocles.</i>	52	<i>Manilius.</i>	64
<i>Democritus.</i>	52	<i>Plutarch.</i>	68
<i>Heraclitus.</i>	53		

A Table of the Emperors, Kings, Princes and Generals before mentioned.

N <i>Imrod</i>	75	<i>Tiberius Cæsar.</i>	85
<i>Ninus</i>	76	<i>Nero.</i>	86
<i>Phul.</i>	77	<i>Titus Vespasian</i>	88
<i>Sennaccerib.</i>	78	<i>Otho.</i>	88
<i>Nebuchadnezzar</i>	79	<i>Jugurtha.</i>	89
<i>Belshazzar.</i>	79	<i>Adrian.</i>	90
<i>Cyrus.</i>	80	<i>Alexander Severus.</i>	91
<i>Philip of Macedon,</i>	81	<i>Julian.</i>	91
<i>Alexander.</i>	81	<i>Caius Fabricius.</i>	92
<i>Julius Cæsar.</i>	82	<i>Scipio Affricanus.</i>	92
<i>Brutus.</i>	83	<i>Fabius Maximus</i>	93
<i>K. Richard III.</i>	83	<i>Camillus.</i>	94
<i>Augustus Cæsar.</i>	84	<i>Saladine.</i>	95
		<i>Charles</i>	

Charles V.	95	Prince Henry.	99
Philip III. of Spain.	97	Galerius.	100
K. Charles I. of Eng.	98		

A Table of the forementioned Noble-
men, Persons of Character, States-
Men, and learned Men of later times.

C ardinal Woolsey.		Galeacius Caracciolus.	
pag.	104		118
Sr. John Mason.	105	Lord Bacon.	119
The Earl of Leicester.		Earl of Strafford	120
	106	Lord Capel.	120
Sr. Christopher Hatton.		Don Lewis de Haro.	121
	107	Sr. Henry Wotton.	122
Sr. Francis Walsingham.		Earl of Northampton.	
	108		123
Sr. Thomas Smith.	109	Sr. Spencer Compton.	124
Sr. Walter Rawleigh.		Sr. Thomas Coventry.	
	110		125
Sr. Philip Sidney.	111	Arch-Bp. Usher.	127
Count Gundamar.	113	Hugo Grotius.	128
Cardinal Richlieu.	114	Mr. Selden.	129
Cardinal Mazarine.	115	Francis Junius.	130
Vergerius.	117	Funcius.	132
Senior John Valdesso.	117	Daniel Heinsius.	133
		Salme-	

<i>Salmestus.</i>	134	<i>Earl of Rochester.</i>	148
<i>Gallen.</i>	136	<i>Sr. Duncomb Colchester.</i>	
<i>Dr. Harvey.</i>	137		153
<i>Mr. Robert Boyle.</i>	137	<i>Mr. Nicholas Ferrar.</i>	
<i>Thomas Hobbs.</i>	138		158
<i>Des Cartes.</i>	143	<i>Bogeris.</i>	161
<i>Mr. George Herbert,</i>		<i>Belizarius.</i>	162
	145	<i>Waldus.</i>	190
<i>Mr. Abraham Cowley.</i>	146	<i>Francis Spira.</i>	192

A Table of the Extraordinary Events before mentioned.

A N Extraordinary Passage taken out of the Records of the Greek Church. pag. 165	<i>the Kings Wardrobe.</i> 179
Another out of Sophroni- us. 166.	Fore-knowledge of Death in three Instances. 182
Another out of the French Records. 169	Dr. Gale's Account of the Marvellous Recovery of Francis Culham. 183
Another out of Knoll's History of the Turks. 172.	The Marvellous Cure of Mary Maillard, a French Refugee. 185
An Apparition to Captain Henry Bell. 177	The like of John Cook of Cropston in Leicester- shire. 188
The like to an Officer of	A Pro-

A *Proposal* for the Giving away
at *Funerals* some *Practical*
Books of Divinity, instead of
Rings and other the usual
Presents, on such solemn Oc-
casions, for the Promoting of
Religion and Virtue.

SINCE it is much to be wished, that
Christian Funerals were the most *Grave*
and *Serious Solemnities* in the World,
and since the Hearts of all Persons that are
not as the *Dead Burying their Dead*, must Matt. 8. 22]
be supposed to be more capable of good Im-
pressions, when they have a Spectacle of *Mor-*
tality before their Eyes, than at other
times. It cannot but be very advisable
that the Distribution of *pious Books*, suitable
to the Occasion, might take Place of those
other *Presents* that are usually made at
Funerals.

Reading and Meditation would be much
more *Decent and Advantageous* at such
sad *Solemnities* than *Eating, Drinking* (and
that sometime to *Excess*) and *unprofitable*
Talk and Conversation.

Q

What

What more *Religious, Prudent, or Charitable Legacy*, can a *dying Person* bequeath to his *surviving Friends*? For whereas other *Legacies* are generally of some *Outward Things* that may be serviceable to the *Body*, which the *Receiver* enjoys but a very little while after his *departed Friend*; but this is a *Legacy* to his *Soul*, and if seriously perused and duly practised, will be of *Eternal Advantage* to him. If the Rich Glutton
 Luk. 16. 28. could say, *Father Abraham, I pray thee, send Lazarus to my Fathers House, for I have five Brethren, that he may testifie unto them, lest they also come into this Place of Torment; If miserable Dives, was so solicitous for his poor Brethrens Eternal Welfare, I cannot but expect, O Christian, the samething of Thee.*

What more *durable and more valuable Present* can be made, than a *Good Book*, which treats of *Death and Judgment, Heaven and Hell*; which we hear of indeed from the *Pulpit*, but too little regard when we are out of the reach of it; Whereas we should talk of them
 Deut. 6. 7. 8. when we sit in our Houses, and when we walk by the Way, when we lye down, and when we Rise up. We should bind them for a Sign upon our Hands, and they should be as Frontiers between our Eyes, and we should Write them upon the Posts of our Houses and on our Gates. This we should do indeed, but a vain World, and the Cares and Concerns thereof so possess our Minds, that *Line upon Line, and Precept upon Precept*, are all little enough to make us think of our latter End.

This

This *Present* also will much better and more profitably preserve the Memory of a Deceased Friend, if Good, teaching how to follow him; if Bad, how to avoid his Example, that we may escape his End. The Truths contained in such a Book so bequeathed and given us by a Deceased Friend, or his surviving Relations, will probably make a more lasting Impression, even than a Sermon it self; much more than a Death's Head on a Ring; for having always before our Eyes, the Idea of those by whom it was bequeathed, or for whom it was given; they will still as it were, *Preach from the dead unto us.*

Philip King of Macedon, ordered a Page every Morning, when he came to draw the Curtains, to say, *Memento mori, Sir, Remember you are a Mortal.* Every time I take such a Book into my Hands, methinks I hear my Deceased Friend say, *Friend, Remember you must follow me.*

The great Benefit and Advantage to Mankind by putting in Practice this Proposal is so apparent, that I shall only beg leave to propound a Method for the Distribution of the Books, answer some Objections that may be made against it, and present the Reader with a Catalogue of some useful Practical Books of several Prices, both for the Rich and Poor, that are thought proper for the Occasion.

I. For the Method, &c.

1. The Book may be bound in Black with a Cypher of Mortality on the Cover,

or the Arms or Cypher of the Person Deceased; and to make the Present the more Valuable, you may have it bound as costly as you please.

2. You may have the *Life* of the Person Deceased, Printed in one or more Sheets of Paper, or any Memorables thereof, to be bound up with the Book, viz. the Day of the Birth, Marriage, Death of the Person deceased, number of Children, their Names, how disposed of, or an Elegy or Copy of Verses on the deceased, or whatever else the surviving Relations desire.

3. If the Book be too large to be taken away by the Person who is invited to the Funeral, the same may be sent home afterwards; the Person invited appearing at the Funeral, leaving his Ticket, with the place of his abode on the backside of it.

It may be Objected to this Proposal, that the Fashion is otherwise.

And it may be Answered, 'tis time to alter it, this being so much for the better. Some may perhaps admire the Gift of *Gold Rings*, on this Occasion: But this appears very prejudicial to the *Commerce* of the *World*, and the *Good* of the *Poor*. The most moderate Estimate must shew us, that many Thousands of Pounds lye dead in this Nation in Funeral Rings, which converted into *Coin*, would set to Work and Employ many *Poor*, and keep them from *Starving*: What Complaint is there more frequent than want of Money? When in many *Families* there may be from Ten Pounds to a Hundred

Hundred in useless *Gold Rings*, which in the whole comes to a very considerable Sum, which lyes dead.

If the Glover objects against this; the Reply is ready, for the fewer Gloves I have given me, the more I must Buy. Besides, they are generally the worst that are made, and often not worth acceptance.

As to the plentiful distribution of Wine; it seems the most unsuitable manner of celebrating a Funeral of all the rest; for other things do no Harm to the Receiver, but this often does, and is usually an Introduction to a further Prosecution of the matter at the Tavern; which seldom wants Custom, and therefore needs not the Sale of Wine for Funerals; where Gravity and Abstinence are very proper.

As for other things given at Funerals, such as *Sweat-Meats*, &c. they are in themselves so unsuitable, that I think them not worth the mentioning.

If any say, I have many Friends, and being often invited to Funerals, I shall have the same Books several times over, and can make use of but one.

It may be replied, the *Memorandum* will generally be Printed on one Leaf, which may be easily taken out with a wet Thread, and pasted into the first Book of that kind, and so of the rest: By which you will have the Remembrance of all the Friends that give the same, and the Book not the worse, which will serve to give any Friend, or to lay up for your own Funeral. But if you
make

make Money of them, as is usual of Rings; the Bookseller that supplies the Funeral, will be oblig'd to allow in Books or Money so much as is allowed the Gold-Smith, for the Fashion of the Ring.

Several Persons have in their Life-time, caused Books with their Effigies to be Bound up, which lye by them till their Death, being so well pleased with the Design, of which there are Instances.

If any dislike this Proposal, because it comes from the Booksellers; it may be replied, that the proper Question in any good Proposal is, What it is? not, who offers it? Because the latter Circumstance does not alter the Thing. It hath been already practised to very good purpose, and one Worthy Gentleman, — Cresset Esq; Master of the *Charter-House*, above Sixty Years ago, sent the New-Testament in Quarto curiously Printed at *Cambridge*, and Bound in Black; in his Life-time to his Friends, with these following plain Verses:

(Rings,
Some Men give Gloves, some Ribbons, others
Boxes of Sweet-Meats, Others, other things;
As Bisquets, Wine, and Rosemary; which all
Do very ill become a Funeral.
And as our usual Custom is, few give
Till after Death, I'll do it while I live.
Upon this Ground, to you, as to a Friend,
Whom I much Honour, this small Book I send:

If in the reading your heart warmed be (me!
With thoughts of Christ's Love, O then think on
And if I die near you, I further crave,
You'll see me carried onwards to my Grave.

Some few Specimens among many of
what have been Printed by those that have
put this in Practice to very good Effect,
and generally to the good liking of the
Serious Persons invited, rather than the
other before mentioned Presents, here
follow.

In the Remembrance of *A. B.* the
late Pious and Virtuous Wife of
of *London*: A Gentlewoman of a most
admirable obliging Temper; a very Ex-
emplary Christian, worthy of Imitation.
She was the Daughter of in
the County of Esq; where she
was Born the of In the Year of
our Lord was Married the of
Departed this Life the of Be-
ing Years old. And was Buried in St.
Church in *London*. Of Chil-
dren she had are now living, viz.

This Book (*Dr. Bates's* Treas-
ure of Heaven, Hell, Death and Judgment)
she particularly desired might be given to
her Friends that should Accompany her to
her Grave, hoping it may be of Instructi-
on to them, as it was to Her. *The Me-
mory of the Just is Blessed. Prov. 10. 7.*

Another

Another Instance.

In Remembrance of the Daugh-
ter of who Departed this Life the
of in the Year of our Lord Be-
ing but Years Old. Interred in
Church.

Epitaph.

She's gone to Rest, just as She did Begin
Sorrow to know, before she had known Sin ;
Death that doth Sin and Sorrow thus prevent,
Is the next Blessing to a Life well spent.

A Third Instance.

In Remembrance of an Infant ;
Son of who was Born the Day of
In the Year of our Lord and
Died the Day of the Job. 14.
2. *He cometh forth like a Flower, and is
cut down ; He fleeth also as a shadow, and
continueth not.*

A Harmless Babe that only came and cri'd,
In Baptism to be wash'd from Sin and Dy'd.

This Proposal is not design'd to pre-
vent the decent Ornaments usually given
at Funerals, as Mourning Gloves, Hatbands,
&c. nor Rings to particular Friends too,
by such as can afford it. Of which there
are many Instances. Very much approving of
the Undertakers management of Funerals.

It

It were heartily to be desired, that the more punctually observing the precise time at Funerals were observed, so as to be going at the Hour prefix'd, the contrary being matter of general Complaint.

A Catalogue of some BOOKS
proper on this Occasion.

BP. *Tillotson's* 6 Sermons of Education.
—— Persuasive to a frequent Communion bound.

—— Guide of a Christian.

Bp. *Williams's* Catechism bound.

Guide to Heaven.

Token for Children.

Bury's Improvement of Death.

Ellis's Christianity in short.

Winchester Manual.

Ashton's Discourse of a Death Bed Repentance.

Contemplations on Death and Mortality,
by the Earl of *Manchester*.

Pearse of Death.

Christian Monitor Bound.

Flavell's Token for Mourners.

Great *Affize*.

Bona's Guide to Eternity.

Sheppard's Sincere Convert.

Drexelius on Eternity.

Scudder's Daily Walk.

R

Dor-

- Dorrington* on the Sacrament bound.
 Time, and the end of Time, by *Fox*.
Dr. Lake on the Sacrament.
Week's Preparation.
 Practice of Piety in 8vo, and 120.
Showers of Time and Eternity.
Dr. Afsheton's Devotions for Sick and Dying Persons.
 — Vindication of the Immortality of the Soul, and a future Judgment.
Dr. Bates's 4. last Things in 8vo. and 120s.
 — Saints Everlasting Rest. in 8vo.
Dr. Sherlock of Death in 8vo. and 120.
 — Of Judgment. in 8vo.
 — Of a future Happiness, in 8vo.
Dr. Sherlock's Practical Christianity in 8vo.
Goodman's Penitent Pardon'd in 4to. and 8vo.
 The whole Duty of Man in 8vo.
 — *Idem* in 120
Bp. Taylor's Holy Living and Dying, in 8vo. either whole or single.
Warren's Holy Mourner.
Dr. Stankope's Christian Pattern.
Drelincourt's Defence against the Fears of Death.
How's Blessedness of the Righteous, with the Vanity of Man as Mortal.
 — of Delighting in God.
 — Of the Vanity of Man as Mortal. Bound alone.
Horneck's Sermons on the 5th of St. *Matthew*. 2 Vol.
 — Of Consideration.
 — Best Exercise.
 — Of Judgment.

... On

— On the Sacrament.
Gouge's Works.
Dr. Barrow's Exposition on the Creed,
Lord's Prayer, &c.
Dr. Lucas's Practical Christianity.
The Duties of the Closet.
Conversation in Heaven, in 2 Parts.
Flavel of the Immortality of the Soul, 8vo.
Wades Redemption of Time, 8vo.
Fair Warnings to a Careless World. By
Dr. Woodward.

BOOKS Proper for Funeral Legacies, instead of Twenty or more Shilling Rings, viz.

Bibles and Common Prayers of all sorts.
 New-Testament in all Volumes.
Clark's Annotations on the New-Testament.
Arch-Bp. Tillotson's Works in Fol.
Dr. Barrow's Works in 2 Vol. Fol.
Dr Scot's Christian Life. 5 Vol. 8vo.
The Works of the Author of the whole Duty of Man.
Craddock's Knowledge and Practice.
Lucas's Enquiry after Happiness.
Book of Martyrs in 3 Vol. Fol.
Dr. Hammond on the New-Testament. Fol.
Pool's Annotations on the Bible. 2 Vol.
Bp. Pearson of the Creed. Fol.

Whitby

Whirby on the New-Testament. 2 Vol.
Fol.

Burkitt on the New-Testament.

The Lives of Exemplary and Eminent Men, of which there are many; as *James Bonnell Esq*; Mr. *Allen*, &c. very proper for this Occasion.

And indeed all Good Practical Books, by which the Person Deceas'd has been awaken'd or received benefit, are likewise very proper for this Occasion; of which, Blessed be God, there are many, too many here to be mention'd: And it is not to be doubted but there will be more Published to further this good Design.

This Design, 'tis hoped, may have some Influence upon the Lives of People, that their Friends may have something considerable to say of them, and to recommend their Example.

Several Books so Bound as proposed, may be seen at Mr. *Aylmer's* at the three Pigeons in Cornhill, Mr. *Wyats* in St. Paul's Church-Yard, Mr. *Rogers* in Fleet-street, and at most other Booksellers.

A Book may find him who a Sermon flies,
And turn a Gift into a Sacrifice. *Herbert.*

